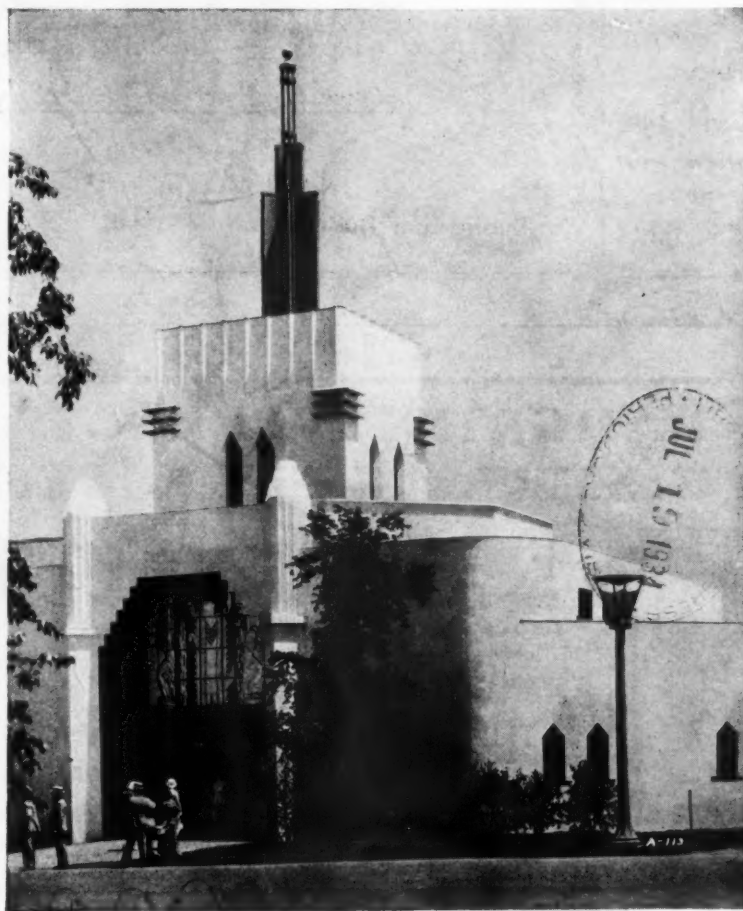


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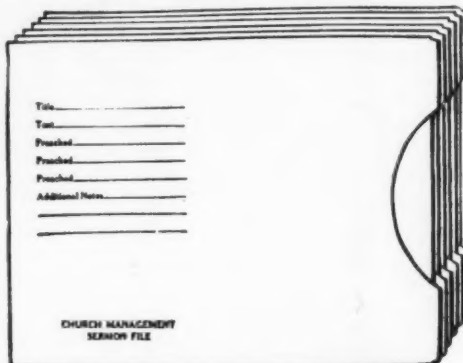
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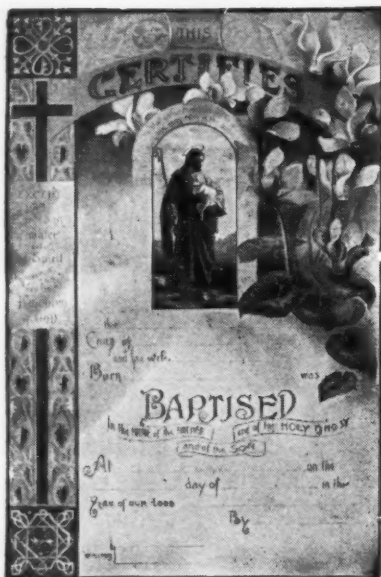
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TABLE of CONTENTS

JUNE 1934

Church Administration

Meeker Than Moses—Minister's Wife	423
Exemption of Church Property from Taxation—Arthur L. H. Street	426
Group Plan Produces	428
Will the Unified Service Stop the Leak?—H. L. Williams	429
Methods in Brief	421-430-438

Religious Education

Children Build City of Jerusalem	424
Improving Religious Education Through Reading—Henry E. Tralle	431
Books for Church School Workers	431

Music and Worship

Jewels to Crown the Hour of Worship—Ronald E. Terry..	422
Selecting a Hymnal—Charles F. Banning	447

The Preacher

Hidden Wealth—J. W. G. Ward	425
Robert Forman Horton—Frank H. Ballard	427
The Shepherding of Souls—L. M. Zimmerman	434
Elevating the Bedding Closet—John D. Clinton	436
Ministers' Hobbies	451
Archery—H. S. Hitchcock	451
Ministers' Exchange	452

Sermons and Homiletic Material

Ecclesiastes—Charles R. Erdman	433
Rise Up and Walk—James Reid	435
Loyalty (Children's Sermon)—G. Merrill Lenox	439
A Funeral Sermon from the Poets—Edward B. Warren..	453
Illustrative Diamonds	421-446-449
Quotable Verse	430-432-450-456

Editorials

Socialistic Preachers—Correct This Sentence—Religion as a Compromise—Kirby Page's Survey—Spotted Recovery—The Swing to State Gambling	457-458
---	---------

Books

Books for Church School Workers	431
Reviews of Current Books	441-442-443-444-445-448

Readers' Comments

The Other Side of Tithing	454
---------------------------------	-----

THE EDITOR'S DRAWER

Excerpts from the Letter of a Modest Preacher

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"As soon as my report was made the men crowded around to congratulate me. Our church gained more, in proportion, than any other one in the convention..."

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CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press

GOD SHAPES THE AFFAIRS OF LIFE

Through the vision of the almond tree, Jeremiah learns that God watches over his word to perform it. The almond tree is the first tree to blossom in Palestine. One day it looks like a dead tree, then comes a warm rain, and it bursts into a beautiful mass of white blossoms. It suggests the power of God in human life. Thou art apparently a dead tree; thou shalt become a thing of life and beauty. "Thou art Simon," said Jesus—impulsive, hot-headed, well-meaning, but weak; thou shalt become Peter—a rock, a leader and a martyr of the early church. Thou art Saul, persecuting the Christians; thou shalt become Paul, the great Apostle to the Gentiles, and next to Jesus, the founder of Christianity. Thou art a poor country boy with few advantages to great hardships; thou shalt become President of the United States, friend of the common people and saviour of thy country.

Jeremiah believed in the transforming power of God in human lives. He also believed that people and events were shaped by God's hand.

Sidney A. Weston in *The Prophets and the Problems of Life*; The Pilgrim Press.

FAITH IN ACTION

The classic story of Daniel Boone well pictures the normal effect of a living faith in God. He was once asked whether he ever got lost in his long hunts in the wilderness.

"No, I never got lost," he replied, reflectively, but I was bewildered once for three days."

Exactly! Bewildered but not lost; cast down but not destroyed; hemmed in but not permanently imprisoned. That is faith in action.

Halford E. Luccock in *Preaching Values in the Old Testament*; The Abingdon Press.

ANNIVERSARY COMMUNIONS

At the Mount Washington Presbyterian Church, New York City, Walter D. Knight, minister, emphasis on anniversaries has increased interest and attendance at the communion services. A special invitation is addressed to such members and their names are also listed in the church calendar for the day. This has brought back to church many who had grown indifferent to the claims of membership.

SUNDAY SCHOOL CELEBRATES PASTOR'S DAY

At the First Methodist Episcopal Church of Huntington Beach, California, the Sunday school recently observed a Pastor's Day. The Sunday school is supported by the church budget. Many of the children who take advantage of its work come from homes which have little contact with the church. Mr. R. W. Schaffer, the treasurer, thought that these families might welcome an opportunity to show some appreciation to the church. So the special day was planned. A large attendance gathered for the special observance and an offering of \$64.14 was turned over to the pastor as a gift of appreciation.

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Jewels To Crown The Worship Hour

By Ronald E. Terry

Call to Worship:

Hear what comforting words our Saviour Christ saith unto all that truly turn to Him: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt.
Hear also the words from St. John's Gospel: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, for God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

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the people. Cause us to take heed how we hear Thy Word. O teach us this day by this service of worship better to know and to do Thy will. Give us understanding in spiritual things that we may receive Thy message to us with all humility and eagerness to be instructed and made better. Forgive all wherein we have come amiss, and accept and bless us for Jesus' sake. Amen.

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The Sentence:

Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also. Matt.

The Solo:

The Prayer:

O Thou great Giver, who does neither buy nor sell, yet art ever giving: Thou givest to all life and breath and all things, Thou sendest rain and fruitful seasons, filling our hearts with food and gladness. In token of our gratitude and devotion, we offer these first fruits of our income, and also ourselves without reserve. Through Jesus Christ our Lord. Amen.

—David McConaughty.

The Benediction:

May the peace of God which passeth all understanding, the love of God which supporteth against all adversities, and the fellowship of His divine spirit be upon each heart and assure each life, now and always. Amen.

—RET.

Lord, set Thy churches free
From foolish rivalry!

Lord, make all free!
Let all past bitterness
Now and forever cease
And all our souls possess
True charity.

—John Oxenham.

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X

NUMBER 9

JUNE, 1934

Meeker Than Moses

By A Minister's Wife

Here is a minister's wife who declares that the only way a minister can get on is by being "meeker than Moses." She raises a good many questions about ministerial placement and makes some positive suggestions which are worthy of consideration.

I HAVE been to the school today to see about my oldest boy, who is hard of hearing. I had a pleasant visit with the school nurse, who mentioned the value of cod liver oil and other things. She said she might put me on the list for free oranges, remarking, "Of course, it is hard to accept such things." When I got home a little later, I found she had left a box of canned fruit and vegetables, for she knew I could not afford as much of that sort of food as my four little boys really need. I was pleased to have the fruit and shall be delighted to have oranges. We have also been grateful for baskets of food given us at Thanksgiving and Christmas through personal friends connected with church and school. I wondered today why I do not feel more humiliated at having to accept such charity, why I have not more pride. And I am sure this is the reason: a minister's family has to accept charity and is expected to do so. We have been the recipients of such gifts ever since we were married, though never so baldly labeled "public charity." We have learned to say "Thank you!" gracefully and sincerely. We write little notes of appreciation—"The little coat just fits Johnny and he is so happy to have it!" But we have so little of material goods to give. I really think the most fun my husband ever had was in fixing up two Christmas baskets for "needy" families in a large city one year when his salary was over \$2500.

This is all by way of introduction to my text, which is, "Blessed are the meek"

ministers! Possibly the purpose of the church in keeping its ministers in such a situation has been to develop meekness in order that they may be blessed hereafter. Or, perhaps, since the verse reads in the present tense, they want to try it out on the ministers to see if it really works! But sometimes it seems to me that ministers could attain meekness for themselves without having it thrust upon them by their congregations in this way and in so many other ways. Please don't misunderstand: The individuals who do these many kindly acts for the minister's family do it, I am sure, as a token of their respect for him and of their love for their heavenly Father and the church. But what I wonder about is why the church as an institution has developed this patronizing attitude toward its ministers. Why can not the pastor be given a living wage in cash, just as any other worker is, without having to accept little donations given out of kindness and—yes, pity and charity? It forces him to occupy a unique place in the society of his community; while theoretically he is "reverenced" and looked up to as an ordained preacher, he is nevertheless looked down upon as one who has no stable financial position and who must accept alms, discounts, etc.

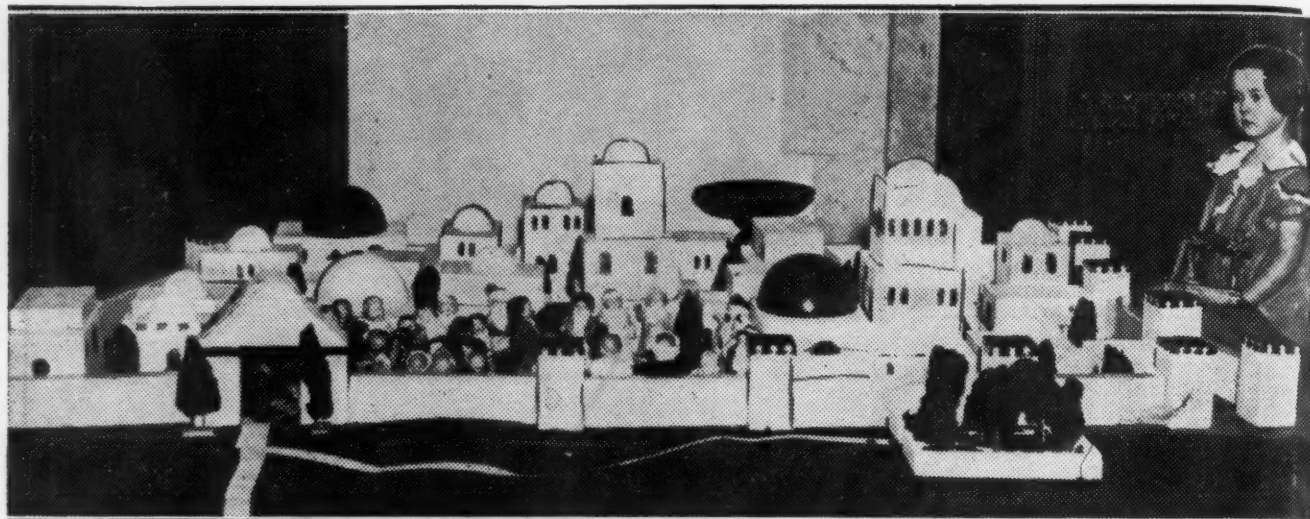
Then, too, the minister must adopt an attitude of meekness in many personal situations in his work. Perhaps the instance when it is most difficult is at the meeting of the official board. He must always patiently listen to criticisms

without arguing and must quietly accept the response, when he suggests some new plan to the Ladies' Aid or the Sunday School, "Oh, we tried that some years ago and it didn't work."

And in some denominations the strain of this situation is greatly augmented and aggravated by the fact that at any time the salary of the minister may be cut off or diminished or that he may be asked to resign, knowing that if this action is taken he has no dignified way of securing a new pastorate. Thus the congregation can enforce its requirement of meekness. In the Presbyterian church, with which my husband is connected, the preacher theoretically has the protection of the Presbytery to supervise relationships between pastor and people; but practically there is little value in it, for if a congregation is dissatisfied, a minister cannot work happily or satisfactorily, even though Presbytery does support him.

MUST SEEK IN MEEKNESS

It is in the experience of seeking a field of labor, when obliged to resign from a pastorate, that ministers must attain their fullest degree of meekness. In the Methodist Episcopal Church he must be meek in his attitude toward the district superintendent and bishop. In other denominations there are other wires to pull, I have no doubt. As our experience has been in the Presbyterian Church, U. S. A., I can speak more accurately of that sect. Of course, I am not speaking of the man of genius whose



CHILDREN BUILD CITY OF JERUSALEM

The above picture shows a special handicraft project at the Saturday School of Religion at the Federated Church, Barberton, Ohio, Floyd Withrow, pastor. The work was constructed on the plan outlined in Lewis Browne's *Graphic Bible*. The houses were made of cigar boxes and cartons. The domes are rubber balls, halved and painted.

The trees are sponges cut and dyed. The boys made the city while the girls made the figures. Thirty-six rubber dolls were dressed. Cotton made the beards and hair. The figure of Christ was mounted on a small donkey and the other groups around him. The walls are 2x4 inches and 4x4 inches.

This city was so laid out that much of the last week of Christ could be dramatized. The house of the Last Supper, Caiaphas' house, Pilate's home, Herod's palace, the Temple, Garden of Gethsemane, Golgotha and the gates of Jerusalem were all placed in the project.

ability is immediately recognized. But the ordinary Presbyterian preacher certainly has to become meeker than Moses ever was if he is to get any sort of a job. According to the rules of the denomination, he is supposed to be assisted by the vacancy and supply committees of the Presbytery and of the General Assembly. The General Committee does send out on request a list of vacant churches, giving the name of the person to whom one may apply and sometimes an indication as to salary. On the face of it this looks very good; but our experience has been that often the list is out of date, and, if not, churches are not interested in persons about whom they know nothing save such a letter of application. And when over a hundred such letters are received by the church committee there is little chance for an ordinary man who has been trained in modesty and disciplined in meekness. In response to one such application this summer, sent to a church in a small town paying a salary of \$1800 and manse, we received a printed form, stating that the pulpit was filled, indicating how many applications had been received. My husband has never received any help from the committee of the Presbytery.

There is nothing for a minister to do in such circumstances but to write humiliating letters to all his friends high and low, telling them that he feels he should leave his church or that he has been "fired." Naturally they suppose that he did not "make good," for he

cannot in a brief letter fully explain the situation. In our case this last time we do not even know why the church board took action, for the only reason given us was the financial situation. These letters are sent out with the hope that some fellow preacher who has been through a similar experience and thus will be unusually sympathetic may endeavor to put the writer in touch with a vacancy about which he has knowledge. Why does this great denomination have to submit its ministers to such torture? Is it really necessary to choose this method of inculcating meekness? And other sects are also at fault in this matter. Should a man called of God to preach be so crippled by this ever-present fear for his family?

Five years ago—nearly six now—I wrote an article on this subject. My husband had just been called to a pulpit in a non-sectarian community church, which he has occupied until last summer. He is not an eloquent preacher nor an executive of extraordinary powers, but he served this community conscientiously and ably and was well liked by all with a few exceptions. When he was asked to leave we began writing letters and he soon entered a seminary in order to take post-graduate work. He has had only one opportunity to candidate in a Presbyterian church in nine months, and that was not really regular and could hardly be expected to lead to a call. He is now supplying a small Congregational church on Sundays. We are told that many other men in this denomination and others are in similar straits. Surely he and they are entitled to their inheritance of the earth, but I have a feeling that their wives will get it second-hand!

BETTER HELP NEEDED

Could not the churches do this thing more efficiently? In the Presbyterian Church, instead of a minister having to apply personally for a pulpit, could not the committee of his Presbytery approach for him some suitable vacant churches, stating frankly his qualifications and knowing definitely their need? With some such plan both parties could be honest and there need be no concealments. A minister with modernist tendencies would not be sent to a church with fundamentalist beliefs. A man who was especially gifted in organization and finance could be secured for a church where a new building was needed. It would be so much easier and so much more effective for a third party to write those letters of application than for a minister himself to do so.

The present method of calling preachers brings about another unfortunate result. A man dare not resign one pastorate until he has a call to another. Consequently men stay on for years after they know the congregation wishes them to resign. A man must be very meek to endure such a situation and the congregation has to have a lot of forbearance, though it usually dwindles perceptibly. If the Presbytery or some such organization were actually responsible for securing a new pastorate when a man resigns, they should also assume responsibility for his support from the time when his resignation becomes effective, if they have endorsed this, until he is placed in another pulpit. This would involve more care in the selection of men to be ordained and in placing them suitably. Perhaps some co-operative plan of unemployment insurance could be incorporated in the pension fund of the denomination.

I really thought from the reactions to my little article that something would

(Now turn to page 426)

Hidden Wealth

By J. W. G. Ward, Oak Park, Illinois

This message comes at an appropriate time. Many of us have been so hammered by the difficulties of today that we have forgotten that there might be many resources, in our own souls, not yet used. Dr. Ward will continue the study next month.

THE well-known story that has been used scores of times in various ways, has a particular slant for us. You remember it? The old farm, heavily mortgaged, the soil exhausted and the crops poor, and foreclosure threatened, forms the setting. Then come several strangers, who, armed with certain instruments, flit across the landscape. At last they approach the farmer with an offer to buy him out. The price is ridiculously generous. He is prepared to close the bargain without delay. The daughter, however, with amazing perspicuity and sagacity, intervenes. If the old land is worth so much to strangers who want it for "an experimental farm" is it not likely that there is some undivulged reason? There is! The acumen of a girl in her teens discerns that. So the offer is spurned with an imperious gesture, and the mysterious strangers beat a hasty retreat. Inquiries are made. Tests follow. And, as will be guessed, the land yields an unsuspected harvest. They have struck oil. And wealth enough to enable the old farmer to wear a tuxedo all day long has been discovered. The strange, yet galling, thing was that, if the tale can be trusted, he had been living within sight of affluence all those laborious years without knowing it. And now for the inevitable moral.

Many of us have hidden wealth which we are choosing to ignore or failing fully to utilize. All that we need to change our work into a joy instead of a toil, making it rich in power to bless mankind and to extend the Kingdom, is to start in with the dogged determination of the prospector.

The first step is the survey. We have not to go any farther afield than our own life. Here is the field. "There's gold in them thar"—breasts of ours. And that needs to be said. So many men are restless. Their eyes are upon some new sphere. They cherish the fond, if possibly mistaken, view that if only they could escape from their present position and start again, all their problems would be solved. Yet, as matters stand, that is as impossible as it is un-

likely. At present, there are too many applicants for every vacant pulpit. And, moreover, as the psychoanalyst would affirm, by running away from our difficulties we are attempting to run away merely from ourselves. Unfortunately, it cannot be done.

That does not mean, however, that a new start is the monopoly of a different field. We can at least make a new survey of the old one. This will have to be thorough and honest if it is to yield any results. Have we exhausted the possibilities of the situation in which we find ourselves? Are there no new methods that could be introduced? Are the frequent and fruitful suggestions that *Church Management* offers every month impracticable in our particular circumstances?

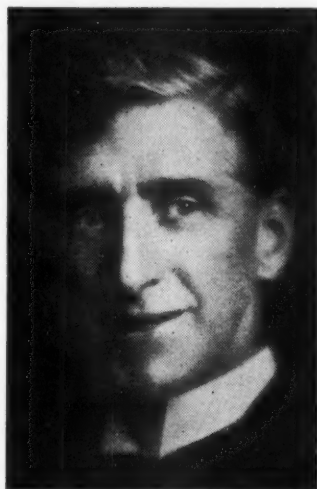
If that be so—and we seriously question it—at any rate, there is the personal survey still to be made. A mere surface scrutiny will not avail to any extent. We must recourse to the second step of the earnest prospector.

Drilling will possibly be tiresome. It cannot, in this case, prove useless. For even a cursory survey has shown abundant indications of the rich resources lying hidden. Therefore, we set up our apparatus to ascertain what is buried within our personality. What do we dis-

cover before we have been at work very long? A soul meant to be responsive to spiritual impulses. A mind intended to be stored with the treasured gold of the ages, and to be so attuned that it can interpret the thoughts of the Infinite to the finite. Imagination that can take the abstract and present it in concrete forms, that can take the prosaic and invest it with eternal glory. A voice that can be to the preacher what a violin is in the hands of Fritz Kreisler—the means by which, with beauty, sympathy, and melodic power, the word of God can be transmitted to world-weary hearts. Careful drilling will reveal all this and more. And we cannot contemplate the unsuspected wealth thus laid bare without, on the one hand, a feeling of chagrin that we have lived so long in ignorance of it; on the other hand without a sense of embarrassment that so much is ours. Yet that is not of primary importance. The great thing is to bring ourselves to take the next and most vital step.

To utilize one's resources is plainly imperative. At least the old farmer did that. But do we? Up to a point, perhaps, we do. Yet, as most of us would be bound to confess, were we to be honest with ourselves, we do not. We admit the comparative poverty of the mental state in which we live. We have more or less acquiesced in it, bemoaning our fate or railing at the apparent inequalities of life. Other men have what has been denied us. They have received more than their fair share of talent. Certainly they have had all the luck. That is why they have forged ahead while we have remained in obscurity, growing daily more discontented, restive, and not a little embittered.

Now to get down to facts, there is just a bare possibility that they did what we have been urging. Aware of the paucity of their endowments, they took a careful survey. Then they began to drill. Unsuspected sources of spiritual and intellectual wealth confronted them. They resolutely started to turn these to account. Laboring tirelessly to utilize



J. W. G. Ward

the gifts they had discovered, they found they were only at the beginning of things. It was a hard grind. Discouragements dogged their steps. There was no "gusher" to reward their efforts. On the contrary, even they were disposed to believe, at times, that the oil would never flow in paying quantities. But they refused to abandon hope. That is why they are what they are today. To alter the figure, they illustrate the story our Lord told. "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Use or lose is a basic principle of life. We have frequently laid it down for others, with a good deal of assurance and finality in the utterance. How about applying it to ourselves?

To experience a thrill of pleasurable surprise that we are not so bereft of talent and ability is natural. But, with Christ's counsel ringing in our ears, we are now impelled by reason, as well as gratitude, to move forward. No longer content to let matters take their course, to drift downstream with the current, we are determined to breast the torrent with lusty sinews. We were meant to achieve. A new-found desire tingles at the very core of our being. The familiar couplet of Addison becomes the unspoken resolve of the soul:

"Tis not in mortals to command success,
But we'll do more . . . deserve it."

Every day this month shall find us conducting a further survey, drilling to greater depths, bringing to view latent powers and possibilities of larger efficiency than we ever dreamed could be ours. We have discovered hidden wealth that shall indeed make life's ministries rich beyond the dreams of avarice. And without trumpeting the fact abroad, it will not be long before the possession of new power, vast resources, and the means to enrich others in the highest sense, will be manifest.

Meeker Than Moses

(Continued from page 424)

be done before this in the Presbyterian Church. One condition of which I know may be a reason why nothing has been accomplished. In Presbyteries to which my husband has belonged it has been the practice to send to General Assembly as commissioner, the minister who has been longest a member of the Presbytery. So it happens that the men who have been unfortunate enough to have to move often never get to become commissioners—or few of them—and the ones who do go are not the ones who have recently suffered this agonizing and humiliating experience. They have been comfortable in their parishes for a number of years and have partly forgotten the ordeal through which they passed if they had to endure such an experience. If the rules were changed for one session so that the newest member of

Exemption Of Church Property From Taxation

By Arthur L. H. Street

WHERE a church corporation has present need for a site for new church buildings, purchases real property for that purpose, intends in good faith to build a church plant on the property within a reasonable time, commences and continues to raise funds for that purpose, employs an architect to prepare plans for the buildings, and thereafter, within reasonable time, commences to build and completes one unit of the buildings, the property is exempt from general taxes, at least from the time the architect is so employed.

The fact that, before the building operations are actually commenced, the corporation receives some small incidental revenue from the property, is not sufficient ground for denying the exemption.

The foregoing is a summary of the decision reached by the Minnesota Supreme Court in the lately decided case of *State v. Second Church of Christ, Scientist*, 240 N. W. 532.

The State unsuccessfully sought to subject to taxation land held for the construction of church buildings, the project being retarded by the financial depression. The court ruled that the real estate was covered by a constitutional exemption from taxation of "all churches, church property and houses of worship." We quote from the opinion:

"The test is the use to which the property is devoted, or about to be devoted. It is not necessarily the use or nonuse of the property at the exact time when the tax is levied. The location of the property with reference to buildings in which the institution carried on its activities, the present need of the insti-

tution for the use of the property, and its present good-faith intention to make use of the property in the near future, are elements to be considered. Generally, an institution of a public or semi-public nature cannot use real property for its buildings or activities until some reasonable time after it acquires title or the right to use such property, especially where building operations requiring large expenditures are involved. Time is usually consumed in making plans and raising funds. Where there is present need for the property as a site for new church buildings for a religious corporation, the exemption should not be so strictly construed as to require that the corporation have sufficient funds on hand to proceed immediately to build all needed buildings as soon as it procures a site. The rule, as indicated in our decisions, is that, where there is present need for a site for new church buildings, property purchased for that purpose, a good-faith intention to build a church plant on the property within a reasonable time, a fund being continuously raised for that purpose, an architect employed to prepare plans for the buildings, and one unit of the buildings thereafter commenced and completed within reasonable time, the property is exempt from general taxes, at least from the time the architect is so employed. . . .

"It is undisputed that the property is no larger than is reasonably necessary, and is in a proper location for the intended use. The facts justified the court in holding the property exempt under the rules stated."

Presbytery should be sent as commissioner to the Assembly, I believe some action would be taken which would enable a minister to get a job by some more dignified and self-respecting method.

In any denomination, it seems to me, there should be a clearing-house. The Community Church Workers of America have a commendable employment service, but I do not know how efficiently it is managed. Present conditions in the country are unusual, of course; there are few vacancies in any denomination and many men unemployed. My husband joined this organization mentioned above, having served a community church for these past five years, but he has not had one suggestion so far from that office. If I had had a little capital, more ability, and some encouragement, I would have inaugurated an employment agency for ministers such as is available for school teachers and pro-

fessors, even also for business executives.

It seems to me, though I know I am not wise in these matters really, that the church does all it can to foster meekness in its ministry; but if a man can have sufficient ability in oratory and organization, great tact and wisdom, so that he can overcome this hindrance and maintain his position without becoming meek in his attitude toward his fellowmen, withal retaining a sincere spirit of humility toward God, he is considered a great preacher and becomes one of the leaders of the nation. Our most prominent ministers do not impress one as being very meek. How can an ordinary preacher know how far his meekness should go? And somehow I feel that it would help the situation greatly if some of the laity, especially those who are members of official boards, should also have a chance to inherit the earth.

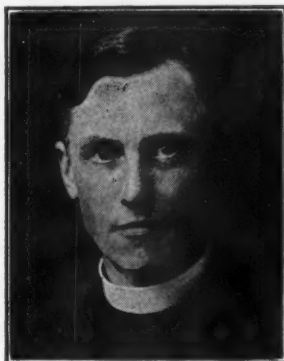
Robert Forman Horton

By Frank H. Ballard of London

HERE has just passed one of Britain's greatest preachers, and the impulse is in me to write a brief appreciation for *Church Management* in the hope that many ministers battling with difficulties and almost overwhelmed with weariness may from the example of a fine Christian soul take encouragement and be inspired to go on and faint not.

Dr. R. F. Horton retired about four years ago from the pastorate of Lyndhurst Road Congregational Church, Hampstead, but never retired from the service of the Kingdom of God. He was constantly preaching and writing and holding conferences, and though seventy-five years of age seemed in excellent health. I was at his house to breakfast a few weeks ago where one of the most famous of London's Fraternals was being held, and those of us who were there will never forget the way he opened up the passage for the day (from I Peter) and then went on to speak on the Atonement. On Palm Sunday he preached in a Presbyterian Church; on Thursday in Holy Week he was visiting in one of our hospitals; on Good Friday he had passed to higher ministries. And today representatives from many branches of the Catholic Church, as well as hundreds who represented no one but their grateful selves, crowded the vast Church where for so many years his voice has warned, pleaded and instructed.

The outward history needs little telling. He was the grandson of a Methodist minister and the son of a Congregational minister (my own parents "sat under" his father long years ago in Reading.) He was educated at one of our best schools—Shrewsbury—and at New College, Oxford. Turning from academic life, where many honors might have been won, he became minister of a new Church in Hampstead, then one of London's growing suburbs. H. H. Asquith (afterwards Prime Minister) was one of the members who signed the Call. For nearly half a century Horton ministered to a large congregation at Lyndhurst Road, but he did not permit one church or one city to monopolize all his time. He was in great demand all over the country and served as Chairman of the Congregational Union of England and Wales and President of the National Free Church Council. He made occasional visits to your country, delivering the Lyman Beecher Lectures on Preaching at Yale in 1893, other lectures



Frank H. Ballard

at Hartford in 1909, and addressing the Quadrennial Convention of Students at Kansas City in 1916. He remained a bachelor until 1918 when he married a young wife who with a little daughter mourns his death.

It is an uneventful career with few conspicuous sensations, but behind this bare rehearsal of fact one must imagine a life crowded with thought and spiritual conflict and quiet helpfulness. The significance of a man does not depend upon the figure he cuts in the public press or the number of honors that are showered upon him. History has a way of ignoring those who lived in the lime-light and bringing out of their obscurity the unknown. I am not suggesting that Horton's name will be written large in the abiding story of modern England, but he will have a recognized place amongst the makers of men and the quickeners of souls.

A word should be said about his scholarship. Oxford has a tradition for rather fastidious precision in learning and especially in classics, and Horton takes his place amongst her distinguished sons. In 1875 he took a First Class in Classical Moderations and three years later a First Class in *Lit. Hum.* He had the honor of being elected a Fellow of New College, and was Lecturer in History until 1883. This sort of academic aristocracy gave him a foundation few ministers can boast, but he did not rest on his oars. Always he was a student, but especially a Biblical student, and an amazing number of books poured from his pen. It was not possible in so busy a life to make great contributions to learning, but he did much to hand the light of knowledge on to the man in the street. He did, perhaps, more than any other man in this country to popu-

larize the new approach to the Bible. He wrote on Inspiration, on Revelation, on the general results of Biblical Criticism. He wrote commentaries on books in both Testaments including the Minor Prophets in the Century Bible and Proverbs in the Expositor's Bible. Some of these works led him into controversy for which he had no liking but from which he did not shrink. There were also several biographies (including Tennyson, Oliver Cromwell and John Howe), numerous volumes of sermons and popular apologetics. Many of these books must be well known in America; they are certainly common enough in the ministerial libraries of this country. Yet no British University ever gave Horton a doctorate—though, fortunately, Yale honored itself in honoring him!

Another word must be written on Horton as pastor and preacher. He was a man of one church, but he made that church catholic in its sympathies and universal in its outlook. No church in British Congregationalism has done more for foreign missions. It has given men, women and money with almost prodigal liberality. It has also established and maintained a large mission in a poor part of London. The Gospel preached from the Lyndhurst Road pulpit has been both modern and evangelical. There has been no shrinking from criticism, but also there has been no surrender of essential Christianity. Horton years ago was called a combination of an Oxford Don and a Salvation Army Captain, and the description is apt even down to old age. If in preaching he lost some of his fire and enthusiasm they were still parts of his faith. A brilliant journalist once wrote a sketch from which I should like to make lengthy quotations but will restrict myself to a few sentences:

"Dr Horton is the type of the poet-prophet in the pulpit. He has the poet's intensity of vision, the poet's quick emotional response, the poet's imaginative fervor. Tennyson said of Swinburne that 'he is a tube through which all things blow into music.' It is the music of the senses, poured from old Triton's 'wreathed horn.' Dr. Horton is a voice through which the emotions of the soul issue in impromptu passion, now 'breathless with adoration,' now flaming with wrath. He draws from a direct well of inspiration. He comes, as it were, from some journey of the soul, filled with a message which is not his own—

Will The Unified Service Stop The Leak?

By H. L. Williams

WHAT leak? The leak of Sunday School attendants from the service of worship and the leak of worshippers from the school. It is a matter of common observation that in the popular mind the school and the church are quite separate organizations. A small percentage of the children in the school attend the services of worship; many of the regular worshippers at the church service never think of attending the school. In the case of some adult classes the situation is almost a scandal. One minister reports that with a men's Bible class which averages one hundred men each Sunday morning less than twenty stay for the services of worship.

There have been many attempts to meet the situation. Some times an appeal has been made to church loyalty or loyalty to the pastor. Urgings on the part of leaders is quite common. But the difficulty is rather deep seated, and any remedy which will produce results must be thorough in intent and program. Many think that the Unified Service offers the only real solution.

What the Unified Program Is

The term "unified" itself describes this program. It seeks to bring together in theory and practice the educational and worship programs of the church. In actual practice it is chiefly concerned with the Sunday morning program. It plans to bring the school and church service in one program in which all attendants will participate. That means one service on Sunday morning rather than two, but that service may last from an hour and one-half to three hours, according to the practices of the various churches.

In its simplest form it may mean that the people, adults, youth and children meet in the sanctuary for worship. Following worship the body is divided into various groups for a study period. In its more elaborate form it may mean several different services of worship, with worship graded as the educational work is at present.

In one form or another the unified service has been used for years. Dr. A. W. Beaven in *Putting the Church on a Full Time Basis*, published in 1928, tells the story of a unified program in the Lake Avenue Baptist Church of Rochester, New York, of which he was the pastor. Earlier than that a simple

form of a unified service was used in St. Mark's Protestant Episcopal Church, Minneapolis, Minnesota. In 1930 a book by Rev. W. C. McCallum, entitled *The Graded Church*, brought together a considerable amount of data on the subject. In 1919 Rev. R. Melvyn Thompson had instituted a unified service in the Olive Branch Christian Church, Indianapolis, Indiana. Thus it is seen that there is an experience of a number of years for basing any hope of this kind of service.

Outside of any advantages in the combined educational and worship program we will concede that if the service can effect the transformation of the popular mind so that it considers both parts of the program as essential to the work of the church this program is very much worth while.

How the Unified Service Operates

The plan of service is adjustable to local conditions. One interesting thing is that it seems to have found favor with both small and large churches. One of the recent additions to the list of churches using the unified service is the small rural church at Craddock, Virginia. Of course in a small church the service would be simple. A good illustration of a simple service is that used in the Congregational Church of Shabbona, Illinois, Rev. Frank Hampton Fox, pastor.

Program

9:55 A. M. Organ Prelude

10:00 A. M. Processional Hymn

Congregation stands as minister and Sunday School superintendent march in. Introductory sentences by the minister. Superintendent leads in the Psalter. Gloria Patria.

A class is prepared to recite its memory chapter

Prayer by minister followed with Lord's Prayer.

Hymn selected by the children

Reading of Notices

Offertory

Song by Children

Sermon to Children by the Minister

Memory Hymn

10:40 Sermon

11:05 Prayer

11:10 Study Period. At this time all go to their classes.

11:50 Closing. Each department conducts its own closing service.

To show a graded program we will take the one in the First Christian Church of Alliance, Ohio, of which W. C. McCallum is the pastor. The service is a two hour service divided into three activities: Education, expression and worship. Worship is graded as well as education. Expression indicates the activities usually found in the young people's societies such as Christian Endeavor and Epworth League.

THE CHURCH	Y'g Peo's Div.	Ad. Div.	Adult	Worship 9:15-10:30		Teaching 10:30-11:15	
			Young People	Expression 9:15-9:55	Teaching 9:55-10:30	Three departments of Young People's Division unite for Worship 10:30-11:15	
			Senior	Expression 9:15-9:55	Teaching 9:55-10:30		
			Inter-	Expression 9:15-9:55	Teaching 9:55-10:30		
			Junior	Expression 9:15-9:45	Teaching 9:45-10:30		Worship 10:30-11:15
	Children's Division	Primary	Pre-Session 9:15-9:30	Worship 9:30 to 10:05	Teaching 10:05 to 10:40	Missionary Story and Expression 10:40 to 11:15	
		Beginners	Two hours of story, song, handwork 9:15-11:15				
		Cradle Roll	Two hours of story, song and play 9:15-11:15				

Graded Instruction—First Christian Church—Alliance, Ohio

These two programs differ greatly at two points. One is that the Alliance program gives a place to expressional activities. The second is that the service of worship is graded and we do not have children with their parents in the church service. There is considerable difference of opinion at this point. Dr. Beaven in the book mentioned above insists that there is a value in having the children in the church auditorium. On this point he says:

"A natural question will arise in the minds of religious educators whether a general service of worship in an auditorium can be made to fit the needs of both a child and a grown person. We recognize some limitations on this point, but we recognize also certain other limitations under the system which entirely segregated the child and the parent during this period of worship. After trying both ways we feel there are advantages in our plan that offset all we lose by not having the worship more closely graded to the child's age."

Dr. Fox at Shabbona also tried both plans, and the final decision was to have children with their parents during the period of worship. He writes, "Our children grow up with the full benefit of the worship service of the church."

Does It Stop the Leak?

"Sixty per cent more communion cups are used than previous," says R. Melvyn Thompson. To show the parallel between the educational classes and worship he points out that in the Olive Branch Church the average attendance at the worship period has been 536, and the attendance at the educational classes 503. This is over a ten year period of the unified service.

Says Dr. Fox: "The Unified Service has closed the leak between Sunday School and Church. A few go home after the worship service, still others do not come until the class period. But we are holding ninety per cent of our children and young people for the Unified Service."

Dr. Beaven agrees. "It is true that our church school is considerably larger in the number which attends on any one day, that most of those who come come for all three periods, that we have increased both the time and quality of our worship period. . . . Where the plan has been adopted elsewhere, for the most part, the same results have been noted."

Rev. H. L. V. Shinn of the Immanuel Reformed Church, Indianapolis, Indiana, has this to say of the working of the Unified Service in his church: "During the three years or more that we have had this form of service in operation I have never known what it is to be heavy hearted because of a small audience to preach to."

These testimonials may not be con-



Above is the front page of an attractive folder issued by the Greater New York Federation of Churches. The design was the conception of Edward L. Wertheim.

clusive. Indeed they may savour somewhat of the preacher attitude that the plan gets him people to preach to. But there is evidence that it does work both ways. The two main functions of the church, education and worship, are tied together. In some instances expressional activities are also included. All of these activities are thus considered a part of a single ministry of the Christian Church.

1534—LUTHER'S BIBLE—1934

The four-hundredth anniversary of the publication of Martin Luther's translation of the Bible is being commemorated by the American Bible Society in the material to be distributed by the Society to pastors and churches for use in the observance of Universal Bible Sunday this year. A. Ross Wentz, professor of Church History in the Lutheran Seminary at Gettysburg, Penna., is writing the annual brochure, and other material related to Luther's monumental translation of the Bible is in process of preparation.

In announcing the Luther anniversary as its theme for Bible Sunday the Society states: "Among the many noteworthy achievements of the celebrated German reformer, it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly, his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and in-

terpretation of the original, and it will probably continue to be used throughout the future. Because of its significance, it has seemed appropriate to the Society to commemorate it by issuing, for Bible Sunday, suitable material bearing directly upon the four-hundredth anniversary of its publication."

BIBLE MINISTRY TO THE NEGROES

The American Bible Society is commemorating the completion of a third of a century of Bible distribution to the colored people of America with a series of anniversary celebrations. Special services are being held. Anniversary sermons and addresses are being delivered. The ministry of the American Bible Society to the colored people is being described. The world-wide service of the Society in many lands and to many nationalities is being illustrated with stereopticon lectures, and opportunities to aid and assist the American Bible Society in making the Bible more widely available around the world are being offered.

Of the ten agencies of the Society in the United States the Colored Agency was the first to be established, being instituted originally to care for the Scripture needs of the colored people of the South, but has later been extended to serve the Negro population without regard to geographical location. In the thirty-three years of service 2,469,331 volumes of Scripture have been distributed and divisions in charge of a district secretary have been established in Dallas, Atlanta, Charlotte, and Cleveland.

BE PATIENT*

They are such dear familiar feet that go
Along the path with ours,—feet fast or
slow,
But trying to keep pace; if they mistake
Or tread upon some flower that we
would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We must be mute;
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go, can be
Together such a little while upon the
way—
We must be patient while we may.

So many little faults we find.
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them, some by and
by,
They will not be
Faults then, grave faults, to you and me
But just odd ways, mistakes, or even
less—
Remembrances to bless.
Days change so many things, yes, hours;
We see so differently in sun and
showers!
Mistaken words tonight
May be so cherished by tomorrow's
light—
We shall be patient, for we know
There's such a little way to go.

—George Klinge.

*Distributed from The Thorndike Hilton Chapel of The Chicago Theological Seminary, 5757 University Avenue, Chicago.

Improving Religious Education Through Reading

By Henry Edward Tralle

Editorial Adviser to *Church Management*

THE pastor, more than any one else, is responsible for the teaching in his church school, unless the church has in its employ a trained full-time director of religious education. It would seem to be reasonably possible for a pastor to effect a one hundred per cent improvement in the teaching in his school, or church school within a single year, if he will show an intelligent interest in the school work of his church, if he will become closely acquainted with the teachers and executives, giving occasional expression of his appreciation of them, and if he will see to it that each of them reads at least one book a month with a view to more effective educational service.

If the church school workers are to do this reading, it will be necessary for the school to maintain a library of properly selected books, and for the pastor to adopt means for promoting interest in such reading.

The pastor can not usually delegate to others the responsibility for the progressive preparation of the Sunday School workers for their tasks through regular, selective reading. He will need to take the initiative himself. He will need, first of all, to take practical steps toward the acquiring of books for the beginnings of a library, and the making of some provision for adequate additions, from time to time, as these may be needed.

In the second place, as a means of stimulating interest in reading and of intensifying its benefits, a pastor will do well to spend at least one evening a month with his workers, hearing reports from them on what they have read and directing them in profitable discussion. In this way, also, he can become an inciting factor in the development of programs and plans of procedure that will mean a continual increase in the school's practical efficiency.

Through the maintenance of a growing library, and through the direction of its wise utilization, a pastor can lift the school of his church out of the ruts of formal procedure and can vitalize all its activities.

He can get his workers to think of teaching as a teacher-pupil activity that

is far more fundamental than the mere hearing of lessons, than the routine recital of biblical facts, than emotionless instruction in the abstractions of Christianity. He can get them to think of teaching as an emotional, skilful working with God in the transforming and Christianizing of the whole life of the individual and of the group. He can get them to think of their teaching as being inspirational as well as instructional, as being evangel-

istic as well as evangelical, and as having to do with doing as well as with doctrine.

He can get them to cooperate with him in winning the pupils to Christ and the Church, and in training them in effective Christian service. He can keep his workers on their intellectual and spiritual toes, and can lead them happily forward in the thrilling adventure of the progressive reconstruction of individual

(Continued on next page)

Books For Church School Workers

TO HELP CHURCHES institute libraries on religious education the following lists have been prepared. Now is the time to help your workers to educational efficiency.

TEN DOLLAR LIBRARY

1. How Shall I Learn to Teach Religion? Carrier—Harper, \$1.00.
2. Improving Your Sunday School, Vieth—Westminster, 75 cents.
3. Our Pupils and How They Learn, McLester—Cokesbury, 50 cents.
4. Worship in the Church School, Wallace—Judson, \$1.00.
5. Parent Training in the Church School, Norton—Westminster, 60 cents.
6. Guiding Kindergarten Children in the Church School, Shields—Presbyterian Committee of Publication, 85 cents.
7. The Primary Church School, Lewis—Bethany, \$1.10.
8. Junior Method in the Church School, Powell—Abingdon, \$1.50.
9. Teaching Intermediates in the Church School, Sheridan—Abingdon, 85 cents.
10. How to Teach Seniors, Shaver—Pilgrim, 85 cents.
11. Story Telling Lessons, Tralle—Judson, 75 cents.
12. The Story of the New Testament, Goodspeed—University of Chicago, \$1.00.

(Total Cost of the Twelve Books, \$10.75)

TWENTY DOLLAR LIBRARY

Books already listed with the following added:

13. Improving Religious Education Through Supervision, McKibben—Abingdon, \$1.00.
14. The Church As a School, Munro—Bethany, \$1.10.
15. Teaching for Christian Living, Vieth—Bethany, \$1.25.

16. The Project Principle in Religious Education, Shaver—University of Chicago Press, \$1.50.
17. Religious Education in the Rural Church—McLaughlin, \$1.50.
18. Old Testament Life and Literature, Matthews—Macmillan, \$1.75.
19. The Christian Message and Program, McAfee—Westminster, \$1.10.
20. Study of Adult Life, Soares—Pilgrim, 65 cents.

(Total Cost of Twenty Books \$20.60)

THIRTY DOLLAR LIBRARY

Books already listed with the following added:

21. Organization and Administration of Adult Department, Barclay—Abingdon, 75 cents.
22. A Study of the Little Child, Whitley—Westminster, \$1.10.
23. A Study of the Primary Child, Whitley—Westminster, 75 cents.
24. Teaching Primaries in the Church School, Smither—Abingdon, \$1.00.
25. Missionary Education of Juniors, Hutton—Missionary Education Movement, \$1.00.
26. The Junior, Chave—University of Chicago Press, \$1.00.
27. Psychology of Early Adolescence, Mudge—Abingdon, 65 cents.
28. Intermediate Method for the Church School, McKibben—Abingdon, \$1.25.
29. Psychology of Middle Adolescence, Moxcey—Abingdon, 75 cents.
30. Administering the Senior Department of the Church School, Donnelly—Westminster, 85 cents.
31. Missionary Education in the Church, Gates—Pilgrim, 90 cents.

(Total Cost of the Thirty-one Books \$30.60)

FORTY DOLLAR LIBRARY

Books already listed with the following added:

32. Psychology of Leadership, Tralle—D. Appleton—Century, \$1.75.
33. Drama in the Church, Eastman and Wilson—French, \$1.50.
34. Psychology of Later Adolescence, Mudge—Abingdon, 65 cents.
35. Church Work With Young People, Stock—Pilgrim, \$1.50.
36. Toward Understanding Adults, Zeigler—Westminster, 75 cents.
37. The Worship of the Little Child, Baker—Cokesbury, 65 cents.
38. Worship Training for Primary Children, Blashfield—Abingdon, 85 cents.
39. Training Juniors in Worship, Jones Cokesbury, \$1.00.
40. Training Young People in Worship, Shaver and Stock—Pilgrim, 90 cents.

(Total Cost of Forty Books, \$40.15)

FIFTY DOLLAR LIBRARY

Books already listed with the following added:

41. Projects in World Friendship, Lobingier, University of Chicago Press, \$1.25.
42. Open Doors in Religious Education, Suter—Harper, \$1.25.
43. Church work With Intermediates, Finn—Judson, \$1.25.
44. The Missionary Education of Intermediates, Kerschner—Missionary Education Movement, \$1.00.
45. Creative Youth, Mearns (Text-Edition)—Doubleday-Doran, \$1.50.
46. So Youth May Know, Dickerson—Association Press, \$2.00.
47. What Ails Our Youth?, Coe—Scribners, \$1.00.
48. The Message of Jesus, Branscomb—Cokesbury, \$1.00.

(Total Cost of the Forty-eight Books, \$50.40)

SIXTY DOLLAR LIBRARY

Books already listed with the following added:

49. Religious Education of Adults, Raffety—Revell, \$1.50.
50. The Extension Division of the Church School, Herbrecht—Heidelberg, \$1.00.
51. Project Curriculum for Young People, Shaver—University of Chicago Press, \$1.50.
52. Wholesome Marriage, Groves—Houghton-Mifflin, \$2.00.
53. Building for Religious Education, Tralle and Merrill—D. Appleton-Century, \$2.00.
54. The Training of Children in the Christian Family, Weigle—Pilgrim, \$1.50.
55. Men's Class in Action, Morse—Harper, \$2.00.

(Total Cost of Fifty-five Books, \$61.90)

Improving Religious Education

(Continued from page 431)

and social life, as God works in them and through them in the achieving of His beneficial purposes concerning humanity.

This use of a library by the pastor is intended only to supplement, and not to displace, the training schools and conventions and conferences. It would seem to be a practicable possibility for any pastor anywhere, whether his church be small or large, to effect

Gets Men To Class

The following letter was used by Horace Kingsbury, minister, Lancaster Christian Church, Lancaster, Kentucky, to get men to the Bible class. It proved a very effective method.

February 22nd, 1934.

Mr. Joe J. Walker,
Lancaster, Kentucky.

Dear Joe:

Here I am celebrating Washington's Birthday by asking a bit of special service from you, looking to the building up of our Men's Bible Class. I want to see an average of forty in attendance, with an occasional fifty. That's not setting the sights too high, is it? Will you help?

Here's all I ask of you: Make it your business to get the following men out for the next six Sundays; carry this letter around as a constant reminder; check up the results of your efforts in the spaces below; and hand the letter back to me on Easter Sunday. I know you will gladly do this, and, in anticipation, I thank you.

Your teacher and friend,

HORACE KINGSBURY.

"A" for Absent

ATTENDANCE REPORT

"P" for Present

Names of men	Feb.	Mar.	Mar.	Mar.	Mar.	Apr.	Totals
W. H. Sanders	25	4	11	18	25	1	
Clayton Wearren							
Lawrence Holtzclaw							
B. W. Fortenberry							

marked improvement in the educational work of his church through such special efforts as have been here outlined.

Of course one must consider the cost of the books for a workers' library. Where is the money to come from? How may it be raised in a time of financial stress? The money-problem may be solved in any one of several ways.

Sometimes a library is made possible by placing in a library fund a definite percentage of all the Sunday School offerings. Some pastors have found it to be practicable to raise library money in connection with a Sunday morning service. They present the need with appeal for voluntary gifts. Others have raised the money that was needed for a library through personal appeal to one or more individuals. In some cases funds have been successfully raised through a buy-a-book social, each interested individual earning some book money through special effort, and then telling, at the gathering, how it was done. Some churches have made sufficient progress to include in the annual budget a reasonable amount for the purchase of books. A pastor may be able to find a better way than any of those here suggested. If he has an appreciation of the value of such a library as has been here indicated, he will find some way to raise the money for it, and he will find the time and energy to insure its profitable use.

In order to make more definitely practical these suggestions regarding a workers' library, some book lists are here presented. The titles named are from the larger lists of the Religious Education Association and the International Council of Religious Education, and have been

selected with the assistance of several specialists in religious education, with a view to indicating the kinds of books that are most valuable for libraries for church school workers, and also with a view to conserving the valuable time of the busy pastor.

IF I KNEW

If I knew the box where the smiles were kept,

No matter how large the key
Or strong the bolt, I would try so hard,
"Twould open, I know, for me;
Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold
them fast

For many and many a day.

If I knew a box was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street;
Then, folding, and holding, I'd pack
them in,

And, turning the master key,
I'd hire a giant to drop the box
To the depths of the deepest sea.

—Worthington's Magazine.

AS WE FORGIVE

Walter Rathenau was murdered, a victim of anti-Semitism. And to the mother of the murderer, his mother wrote these lines:

"In grief unspeakable, I give you my hand. Do you, of all women the most pitiable, say to your son that in the name and spirit of Him he has murdered I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt, and before a Heavenly One repent. Had he known my son, the noblest man earth bore, he had rather turn the weapon on himself than on him. May these words give peace to your soul."—JOSEPH M. PROSKAUER, in *The Christian Century*.

Ecclesiastes

By Charles R. Erdman, Princeton Theological Seminary

THE book of Ecclesiastes is one of the most popular, one of the most perplexing, and yet one of the most practical books in the Bible. When I say that this book is a popular book I do not mean to say that it is very frequently read. There are few people who have read the book of Ecclesiastes through at least within the past few weeks. And yet it is popular because we are all and always quoting from this book.

It was not very long ago I heard one of you say "All is vanity". And "What shall a man do that cometh after the king", and "There is nothing new under the sun", and "There is a time to dance". That is Ecclesiastes. "There is a fly in the ointment", "A bird of the air told me", and "A live dog is better than a dead lion", and "The race is not to the swift nor the battle to the strong", and "Remember thy Creator in the days of thy youth", and "The silver cord is loosed, the golden bowl is broken", and "Fear God and keep his commandments for this is the whole duty of man", these too are Ecclesiastes.

A certain literary light who had been induced to read this book for the first time said she thought she had been reading a few pages from Bartlett's familiar quotations. It is a popular book.

But it is a very perplexing book. Some who have read the book tell us that it is black pessimism and yet a distinguished professor of theology maintained that this is a delightful book of genial, and gentle optimism. One man says it is blank unbelief; another says, "That expresses my faith". One says there is no religion in it at all, that it is pure secularism and certain dear old saints have tried to find in that book Christian sentiments of which the writer never could have dreamed. When you read the book through if you are not right in your interpretation of the book nobody can prove that you are wrong.

A Practical Book

It is an intensely practical book. This is the one book of the Bible above all others that faces this great question: Is life worth living? And if it is, what is the best thing in life? What is the thing that is worthy of all man's labor "under the sun"? What would you have if you could have anything in the world that you wanted to have? What would you be if you could be anything you wanted to be? What is the best thing for all men and all women at all times and in all places, in all ages of the world? Such are the questions that this writer faces frankly and squarely and attempts to answer.

The reason why the book is popular is not only because its phrases are on every tongue, but because the answers which this writer gives are the answers of all the wisest men of all the ages. You will find here what seem to be almost quotations from Epicurus, and the old Stoics, from Epictetus, and Marcus

Aurelius, from Omar Khayyam and Mohammed, from Goethe and Schopenhauer, from Matthew Arnold, and George Eliot, and Byron, and all the great minds that have moved "under the sun". The book seems to express what has been in the greatest minds of all the ages.

The book is so perplexing because the writer gives a variety of answers.

He proceeds not in a theoretical way, he proceeds practically, and he tries for himself one theory of life and dismisses it; then he tries another and then he goes back to the first and dismisses it again, and tries a third and fourth until at last he says, "Fear God, keep his commandments, for this is the whole duty of man". But even this highest answer is only preparing us for the Man from above, the Son, for the Lord Jesus Christ; and this book is chiefly valuable because it does contrast every other theory of life with the theory which finds its center and circumference in fellowship with a divine Saviour. Take the very keynote of the book and see how it moves "under the sun", not in the sphere of a vital faith. Its keynote is that keynote of the best literature of all the ages of the world, "Vanity of vanities, all is vanity and a striving after wind". Again and again, the phrase is repeated, "Vanity of vanities, all is vanity".

When Bunyan brings Christian and Faithful into the great city of the World what is the name of the city? "Vanity." And where do these pilgrims go and where suffer? "Vanity fair". When Thackeray wishes to give a name to the greatest of his masterpieces he calls it "Vanity Fair". When he comes to the last paragraph of his book it runs somewhat as follows: "Oh! Vanitas vanitatum. Vanity of vanities, which of us in this world is happy? Which of us has his desire, or having it is satisfied? Come, children, let us shut up the box and the puppets for our play is played out." Vanitas vanitatum.

What makes life so vain and so wearisome? The writer tells us, in the introduction of his book one reason, if not the chief reason, why men say vanity of vanities, it is because life is so monotonous. It is just the same thing over and over and over again. You do the same thing tomorrow you did yesterday, and your son will do the same thing through his life that you did and your grandfather did.

This writer says, "you see the sun how it rises and hastes to its setting, then hastes back to the place where it rose again and again. The wind, it wheels from the north and wheels around toward the south, then toward the north again. All the rivers they run down their courses to the sea, but the sea is not full, and the rivers return again to the places from whence they came. One generation passes away, another cometh, but the earth abides."

Mark Twain in his autobiography becomes solemn, and whenever a humorist becomes solemn something notable will

be said. And what he says I think he must have found in Ecclesiastes, the first chapter, for this is what he says: "They labor and sweat and struggle for bread and then another myriad takes their place and copies all they did and goes along the same profitless road . . . they accomplish what the first myriad and all other myriads that came after it accomplished—nothing." Vanity of vanities, all is vanity.

A Man Must Live

But then a man has to live. It is a wearisome, monotonous life; but you have to live. What then is the best thing you can get out of life? The writer begins and tries various experiments, and gives various answers. In the process of investigation he grows wise, but he gets weary of wisdom. He reaches a decision you learned as a school-boy. He says "of making many books there is no end, and much study is a weariness to the flesh." This wise old man! But what he wants to tell us is this, he wants to say that wisdom, learning, the acquisition of knowledge, will never satisfy the human soul. I am not hinting that anyone knows any too much; I would not discourage more study, but I would say that a soul that was made for fellowship with God through Christ can never be satisfied with mere intellectual culture.

But that is not where he began. He began where all young people begin. He began with the experiment of having a good time. I mean a good time in a modern sense, a time when you throw off all restraint, when you seek just for simple self-expression, a time when you care nothing for the laws of God and man. That is an old philosophy of life. Now, we would not want to say to any young person that they should not have a good time; but if they want to have a truly good time they must be loyal to Jesus Christ. The happiest man or woman to be found under heaven is the one most true to Christ. That is the happy life. If you know of any young man or woman living only to have a good time by pleasing their senses and disregarding law, it will be in the end what it is called here "vanity of vanities".

Next the writer tries the experiment of amassing a great fortune and of creating a great estate. He built houses and palaces, planted gardens, and vineyards, and orchards, with trees of every kind; he made artificial lakes, he gathered gold and silver and all the peculiar treasure of kings, and he found it all to be vanity and vexation of spirit. Impossible! What is the trouble?

It is desirable to have a comfortable home, but not to make the building of a home the one purpose in life. Simply the gathering of comforts and delights will never satisfy the soul. The trouble was something like this. First, he said he could not sleep at night. Insomnia is too big a price to pay for any estate. Secondly, he said, "I will die before long and I will leave all this, and nobody will

know whether all was amassed by a wise man or by a fool." And thirdly, "Perhaps I will leave it all to a fool, who can tell? It is all vanity and vexation of spirit."

So he returns to a very popular answer which he gives again and again when he says, "Let us eat and drink. That is the best thing you can do. Enjoy yourself in the pleasures of eating and drinking; but, he adds, "who knows whether the food I eat may not be prepared by a man who may be living in evil or in distress."

He tries the experiment of trying to solve the riddle of the universe. He sees there is a time for everything. Shakespeare has seven ages, this man has 28 contrasted "times." For example, there is a time to be born, a time to die, a time to gather, a time to cast away, a time to weep, a time to laugh, a time to dance, a time to mourn, . . . a time of war and a time of peace, a time to love, and a time to hate". . . a time for everything. "But," he says, "God has set this world in a man's heart so that no man can tell whence he comes and whither he goes. We can see there is movement, but we do not know the cause nor the issue, and therefore it is best for us simply to eat and drink, because we cannot solve the mystery of the universe. We are just helpless pieces of the game he plays upon the checkerboard of life. What is the answer? Eat, and drink, and enjoy life while you can.

Seeking Enjoyment

Then he looks out upon life and sees so many people who cannot enjoy themselves. How does it sound to say "enjoy yourself", to a man who has no work and who is hungry? The writer beholds the inequalities of life. He sees men ground to the earth and no one to help them; he sees a man who has amassed a great fortune and has not a chick or a child to leave it to. This also is vanity. To say eat and drink is no solution of life. We must have something higher.

So he turns to religion. I think that of all the delicious passages in this interesting book none will compare with this description of the religion of man "under the sun" who is far from anything like true religion. He says, "When you go to church be silent, because if your emotion should be stirred and the recording angel should hear you make a vow and if you do not perform it you are worse off than before. God is far away in heaven and we are down upon earth, but try it a while. I tried it when a boy. I had to go to church; my parents made me go; there is nothing in religion."

"Let us eat and drink," this is the only philosophy. But suddenly he sees a dyspeptic, a man who can't eat and drink, a rich man, who cannot digest his food. O vanity of vanities. He becomes extravagant in his mouthings. "If a man should live two thousand years and have a hundred children and cannot enjoy his food he better never have been born.

He sinks into despair, and declares that we cannot find out the secret of life, we will have to go on living the best we can. "This world which seems to lie before us like a land of dreams, so beautiful, so new has really neither joy, nor love, nor hope, nor certitude." So he tries another experiment.

He tries the philosophy of life Epicurus suggested, to live in accordance with "the rule of the golden mean."

The Shepherding Of Souls

By L. M. Zimmerman

(Continued from Last Month)

Marital Troubles

MARITAL troubles are brought to the minister's notice each year by members of his congregation. Of the 2,256,360 men and women who so happily and so light-heartedly sailed forth on the Sea of Matrimony in this country in 1930, many thousands abandoned their loveship at the first convenient port, cursing the venture; others struck the Rock of Discord and went down, literally down to destruction, because unable to solve their domestic problems. Official figures for the same year also show that no less than 383,260 men and women were divorced. Sad, is it not? Sad, too, is the plight of the more than 100,000 children annually affected by these divorces. Think how many domestic tragedies could be averted by the minister with the proper approach! Of course, it is not to be denied that through the efforts of some ministers these figures were held down. Yes, "held down"—but not to a minimum! Not enough genuinely conscientious efforts are made in this direction.

As one illustration of what *can* be accomplished if more pastors will give more thought to the domestic relations of their parishioners, let me cite the following *how*:

Never to go to extremes, then you will be happy. Do not be very poor, that is very inconvenient; but don't be rich, it is burdensome; no man should be a fool; but don't burden yourself with much wisdom; don't be very good, that is tiresome; don't be bad because you will get into trouble. "Keep in the middle of the road." That is the way to be perfectly happy. He looked around and began to count up and see how many men there were who could live in that way. He could not find more than one man out of a hundred; as for women, it was a great deal worse than that. (I am quoting Ecclesiastes.)

This conclusion, however, is only a preparation for the gospel of Christ. He tells Nicodemus that more knowledge will not answer the riddle of life. One "must be born again". He assures the Samaritan woman that sensual pleasure cannot satisfy the soul, and He alone can give the water which springs up into everlasting life. He assures his disciples that the true life is the life of service in His name. His great apostle Paul tells us that life is worth living. Even when imprisoned Paul can say, "Rejoice in the Lord always, and again I say rejoice." For him death

A husband and wife had separated. Each had taken a child and had gone to live with respective relatives. How would *you* act in such a case? At any rate, I called upon each and got promises, finally, to meet in my study. They came. I suggested they pull their chairs closer to me so that we could talk and not be heard in the next room. (Of course, my chief purpose was to get them closer together.) Said I, pleasantly:

"Now, you boys and girls let *me* do all the talking; you've already talked too much and made a bad mess of it."

Then I reminded them of their courtship days and the little things which each must have done to make the other happy. I even cracked a joke or two, to make them smile and thus relieve the tension. Then, reminding them of the sacredness of marriage and the vows they had taken, I finally took each by the hand as we knelt in prayer—a prayer in which I named each one to God by his and her first name, and a prayer calculated to arouse them to an appreciation of their duties as parents, as man and wife, as companions, and as Christians. After which I slipped their hands into each other and said, in a gay sort of way:

had no uncertainty and no abiding shadow. He was to depart and be with Christ which was far better. Christ is the solution of life's riddle. Faith in Him, devotion to Him and service in His name, this is the chief good.

SELFISH PRAYER

In Nishinomiya there is a shrine to the god Ebisu, and on the 10th of January every year many people go to worship and pray for good luck during the year to come. But since, so it is said, the god is deaf, people go to the back door of the shrine and knock loudly on the back door, so that their wishes may be heard as much as possible, and that they may be given good luck. Those who are specially covetous go there again on the 11th, the next day, to get the left-over luck! This kind of prayer is very selfish. In it they wish luck and profit only for themselves. But Jesus' attitude was just the contrary: "Father, if it is Thy will, I will go anywhere, even through fire, water, heaven and hell."

Toyohiko Kagawa in *The Religion of Jesus and Love, the Law of Life*; The John C. Winston Company.

"Now, kiss and make up! Go on; forget it!"

Like two young lovers they did so. Then I added:

"Forget the past. Don't talk about it. Let this be your second wedding day. Start life all over, with Christ in your hearts and home."

It was a case of fiction become truth. For arm in arm they left my study and lived happily together until, years after, death claimed one of them.

It is far better to take all such cases and make adjustments before they are dragged into the courts. The Shepherd of Souls can best make such adjustments.

Sick Calls

Sick calls deserve most careful and prayerful consideration. Each case is of itself, due to thought of the individual. First and chief above all it should be a soul visit and not a mere smile and pat on the shoulder. Short visits are always preferable. Some patients are very nervous, others very weak, so that the minister must go among them much as a good nurse and avoid exciting them. Always approach the sick with a cheerful countenance. Try it! It's as good as medicine. The patient watches your expression and is often inspired to new hope, or is depressed, according as he thinks you are impressed by his condition.

I recall how in her illness a minister once called upon one of my parishioners, a young devoted Christian girl. Thinking her to be seriously ill, he actually prayed that God would send down His angels and bear her soul away to glory. He meant well, but subjected the poor girl to a premature death. Returning from a Conference that night and learning of what had taken place, I hastened to visit her. After reminding her of what it means to have strong faith in Jesus as the Great Healer, I offered an appropriate prayer. Then taking her by the hand I said:

"Listen, child, you are not going to die. You are going to get well."

"Do — you — really — think so?" she asked, hopefully. Color returned to her cheeks, her eyes sparkled and there was a zest in her voice that surprised and delighted her parents.

"Yes, of course, I do," I replied. "Yours is only a temporary sickness, and it will soon pass away."

Certainly I do not flatter myself that what I did for her had a more salutary effect than the doctor's efforts. But I know I did do her less potential harm than the other minister, and that she did get well. She afterwards married and her children came to our Sunday School.

In this connection, might it not be

(Now turn to page 439)

Rise Up And Walk!

By James Reid, Eastbourne, England

And a certain man had an infirmity thirty and eight years. And Jesus said to him, "Wilt thou be made whole?" And he said, "Sir, I have no one when the water is troubled, to put me into the pool." Jesus said unto him, "Rise, take up thy bed and walk."—John 5.

THIS is one of the most dramatic of Christ's cures. The pool of Bethesda was supposed to have magic properties at certain seasons, probably when some spring at the heart of it began to flow, and the man who first stepped into it at that moment was said to be healed. It was a case of suggestion doubtless, the same kind of suggestion which explains the miracles at Lourdes. There are people upon whom the suggestion that they will be cured works so powerfully upon the mind as to heal the hysterical condition which controls the disease. The cures wrought at this Pool were doubtless of that nature. And here was a man waiting patiently for years for such a cure but with no one to put him into the pool at the right moment. Others always stepped in before him. Now Jesus comes along, and without any magic but His confident word, the man is able to rise and walk. It is a great illustration of the power of Christ to touch the point of weakness in the minds of men, to recreate the spirit and redeem the personality.

What actually happened? That is what interests us. There are some interpreters of this story who suggest that this man was a humbug. He had hoaxed himself in the first place. Possibly he had had some weakness in the limbs and had given up using them, and had found his weakness, if only he had been honest with himself, rather pleasant. He was one of those people, of whom there are always some about, who enjoy poor health. His weakness had become a kind of luxury. It saved him from so much that healthy people have to face. He got lots of sympathy and that smooths the rough edge of life. It can also become a drug as potent as morphia. There are people like that. They have a weakness of body, but if they would confess it, they cling to their weakness as an escape from life. If they were not ill, they would have to face life, to meet its rough and tumble, to cope with its difficulty and struggle. One of our psychologists tells of a man who developed a nervous trouble because he was afraid to face the fact that he was bankrupt, and nature found that way of escape into a more sympathetic world. It was really a shelter from the edge of hard facts. It is suggested that this was the case with the man at the Pool. He did not want to be cured, for if he were, he would have to work for his living, and it was happier, he thought, to be a cripple. But when Jesus, with that searching look in His eyes that gets behind all the shelters where we hide ourselves, said to him, "Wilt thou be made whole?" the man could not hoodwink Him. He realized for the first time his true condition. He saw his

insincerity. And though he made excuse that no one had helped him into the pool when the waters were troubled, he knew that the game was up. He realized that that was only an excuse. And he was ready for the next words: "Get up and walk." So he arose, found that he could walk, took up his bed, and went off a cured man.

Insincerity Blasted

Now this is a possible explanation of the man's cure. Christ blasted away his shelters and unveiled his insincerity, and in the open light, the man saw the poverty and uselessness of the kind of life he was living and was laid open to the command of Christ to rise and walk. I want to apply this story of the power of Christ, not to any weakness of the body, but to our spiritual weakness, for it illustrates His way of reaching us and helping us all through. And the explanation of the story which has been suggested, if it does no more, at least reveals one possible key to our weakness in the face of the power of Christ. It is just this: that we do not really want to be made whole. We do not really want Him to cure us of this sin or of that weakness. We cannot go very far into the secrets of our own hearts before we realize what a fatal power we have of hoodwinking ourselves. We may do it quite unconsciously but we do it all the same. Christ attracts us and we feel the pull of that life of His, we know there is power there which would change our world and make our lives different, but we make various excuses to ourselves—it may be, quite sincere excuses. We play with the idea perhaps that Christianity means the end of a good deal of innocent happiness, that it takes the color and joy out of life. Or we suggest to ourselves that we cannot face it, that we are not the kind of people of whom real Christians are made; or that the principles of Christ are an ideal impossible of attainment. Or we develop some intellectual difficulties and we have our problems quite sincerely. There are certain facts in life that we cannot quite square with the goodness of God, or something of that kind. You remember the woman of Samaria. When Christ began to get near to her conscience she at once tried to change the subject, to get Him on to a discussion as to the place where people ought to worship. It was to effect an escape, though doubtless she did not want to be whole, to get rid of the inward conflict, to rise out of weakness into strength, to stand upon our feet in the light and face the demands of Christ. I do not suggest for a moment that doubt is always an evasion of a moral challenge. There are cases where it is perfectly sincere, but in these cases doubt is pain, it is agony. It is like the doubt of Romanes, who for a time was, to his sorrow, turned away from Christianity by intellectual difficulties which he could not overcome. He said that "When he compared the hallowed glory of the creed that once was his with the

lonely mystery of existence as now he found it, he could not think of his loss without experiencing the sharpest pang of which his nature was susceptible."

This may not, however, be the whole explanation of this man's case. Perhaps his weakness had some reality in it. He could not walk, but the desire was there that some day he would do so, though he wanted someone to do for him what had to be done, to take him and put him into the pool. But the point that becomes clear when Christ speaks, is that the man himself had the power to walk, the power to put forth an effort. His trouble was that he was waiting for someone to do for him what he should have been trying to do for himself—that, in fact, the very essence of his cure lay in his making the effort. And Jesus awakened him to that fact; He stimulated that latent will, He quickened that spark of desire into energy of purpose and told him to take up his bed and walk. And the moment the man exerted himself, the moment he put his own will into operation, it was done. The unused muscles obeyed. His physical energy was called into play when the voice of Christ rang through his soul. He took up his bed and walked.

Now is not this a common case with a number of people? "God helps those who help themselves," says the old proverb. Perhaps it should be better put, "God helps us by helping us to help ourselves." It is so in all the things that make for real development of the personality. A man goes to school or college expecting that his teachers will give him an education. He wants them to do everything; he wants someone to put him into the pool. And he finds that without his own effort, his own will to study and to think, he will learn nothing. There are people who have no education because, as they will tell you with a good deal of excuse, they had little or no opportunity. But sometimes the reason is that they did not try to close with the opportunity they had. For there are those, with just as little opportunity, who did not wait for other people did for them what they might do for themselves. They set out. They got up and walked.

A Difference in People

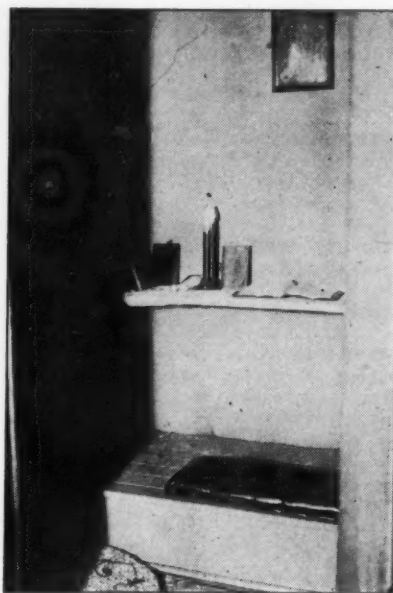
The same thing is true in other directions. I do not say but that there are people for whom it is miraculously difficult to rise in character above the level of life to which circumstances have condemned them. But the fact remains, and we might as well be honest about it, that of two homes in the same neighborhood subject to the same unfavorable conditions, you will find one clean and well furnished and happy, whilst the other will be mean and dingy and cheerless to the last degree, and the character of the people in them will correspond. The difference is this. In the one case the people are waiting to be lifted, waiting like this man was to be put into the pool. In the other case, whatever may have been the reason for their adversity, they refused to take it lying down, they brought their energy of will into play, they got up and walked. There are people who go through life all the time expecting to be carried. You find them in all levels of the social scale. Sooner or later they sink in the scale, whilst sooner or later, those others rise who have the grit, who look on the difficulties of life as a challenge. That is the kind of

Elevating The Bedding Closet

By John D. Clinton

HAVE you a little devotional niche in your home? We are asked many questions about where the breakfast nook, the wall safe, the folding ironing board and the closet lighting fixture happen to be in our dwellings. I here present one way to have a place of devotion in your parsonage, even if you are a preacher and live in a house that someone else plans—for the most of your life.

The Clinton family numbers five—just enough to fill a five passenger car and travel with no loss of gasoline carrying power. Already, the older member of



The Prayer Closet

our trio is a junior in high school with varied evening schedules, and the boy is a star scout, which brings him in later than the girls one evening. Now Mr. Cotter could get his children together for devotion on that famous Saturday night, Robert Burns told us about, but in 1934 we are having a little difficulty in evening devotions.

In our parsonage was a bedding closet. There were closets also in each bed-

room. The bedding was divided and deposited on the shelf in each bedroom, and that freed a small S. O. S. (Sanctuary of Silence) at the top of the stairs. For illumination, an electric candle was wired into it. On the wall was hung one picture frame, into which could be alternately slipped, the picture of Christ—or just a good looking tree, or even an Indian in devotion over his fire. On the first shelf, an open Bible is central and varied prayer helps and suggestions placed there, open different avenues of approach. Where shelf two was, is now a double plug in system for the family on the left and a visitor row to the right. Spools were cut in two, thus making two knob-handles, a large meat skewer, cut into two inch lengths provided the rest of the plug. On the handle end of each was pasted a snap shot likeness of each member of the family. The first one to bed each evening turns on the candle, shuts the door, carries on devotion to suit, and having finished inserts his plug in the line of 5 holes bored in the strip. And as the evening proceeds eventually enters member number 5. Usually he enters from the study, but, once in a while, some youngster is last and rather late. Then the 5th hole awaiting, where the pink candle light shines out from under the S. O. S. door, automatically reminds—"You better check on your schedule and get in earlier next time."

It may be that parsonages have been built too much toward the encouragement of ministerial sleep, and not so much toward suggesting ministerial prayer. That might be one of the reasons that English minister thought the American brother too often had as favorite prayer, "Now I Lay Me Down to Sleep". We have elevated our bedding closet to a prayer room. An old parsonage foot stool in the attic conveniently went to pieces and bequeathed us a good leather kneeling pad. We have a few plugs on the side opposite our family plug-in system, on the ends of which are written, "Welcome Guest". Our guests have seemed to get a new thrill out of prayer. I, therefore, appeal for a corner, not only where—now I dress, but a corner where I pray. Have you a little devotional niche in your home?

world we live in—a world that demands our own energy to be put forth, a world where those who go with the stream, who expect life to carry them, instead of directing its course, drift downwards. And it will always be so, whatever changes we make in social conditions. There will always be a top and bottom of the ladder so long as men are free to take the higher or the lower way, and the level to which we fall or rise will be determined by the grit and energy we are willing to put into life.

You find the same thing in the moral life. You cannot spoonfeed people into moral strength. Here is a man with a weakness in temptation. He knows his

weakness, he prays to be saved from it, and nothing happens, for he expects somehow that God will break into His life in some miraculous way; grasping him as Christ grasped Paul, taking him by the shoulder and putting him into the pool. Nothing happens; and the reason is plain. He is not putting out his own energy. He is not exercising his will to a positive goodness. He is not putting up a fight for the highest. And strange though it may seem, the word of Christ to such people is just this, "Rise up and walk." You are at this moment as free as you will claim to be. You are as free as the faith and hope that are in you will let you be.

of the experience of God in our ordinary lives to walk by if only we will walk by it; but we are not walking by what we have. What of that neglected duty which came to us with what in our own souls we knew to be the sacred touch of the Divine! What of that impulse of love or kindness which has stolen into our hearts at some sight of need! What of that vision of Jesus which in His love or His courage or His purity, has dawned on our souls, even though dimly! Have we been sincere with it? There is our pathway up, but it needs that we should walk in it.

The fact is that there are but few cases where an overwhelming sense of the love of God steals into the mind and overpowers the senses like the fragrance of flowers on a quiet summer night. Christ comes to us in the conviction which we see to be right. He comes in the light of duty. He awakes us in the calls of our daily life. We see Him in some word of His which in our hearts we know is the very truth of life. He offers Himself to us in the picture of His radiant personality that shines out in the gospels. But we must seek this. We must get close to it. We must respond to what we see, however dim may be the vision. We must rise up and walk.

God will do nothing for us which takes out of our hands the power to act, nothing which will dispense with the process of seeking His truth, nothing which will do for us what we can only do for ourselves. That is why every great discovery has to be made by men who will adventure, who will seek. There was no reason in the world why, centuries ago, men should not have had the gift of electricity, for instance, or the knowledge of medical skill, or other sciences which have enriched our world. They were all there, all these forces, all the time. There is not a single beam of electric energy that has not been available all through the ages, not one healing drug in the medical dictionary but we could have had it at any time for the discovery of it, and the power of steam has always existed since the world began. But these had to be sought. They had to be found. And why? Because God's purpose with us is not to make a comfortable, safe, pleasant world; it is to make men and women with strong wills and trained minds, and these could only be developed through the putting out of our own energy. His purpose was to awaken the will and the strength of purpose, and to develop the brain by contact with difficulties, by the challenge to seek and overcome.

Men's Hearts Unprepared

It is the very same with His truth and love. Why did not He reveal His love and truth ages before they appeared? Because men's minds and hearts were not ready to receive them. Because the path of revelation is through the seeking mind—through the will to know and obey. His love, His truth were there all the time, waiting for those who in their need would step out in faith, take risks, live for the highest, and give themselves in obedience to the Spirit that spoke within, even though it seemed to speak but faintly. Jesus said so to the men of His time. "Where is the Kingdom of God?" they cried and looked for the signs of God's power. "The Kingdom of God is with-

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6-34

Preaching Alone Does Not Build Up A Church ???

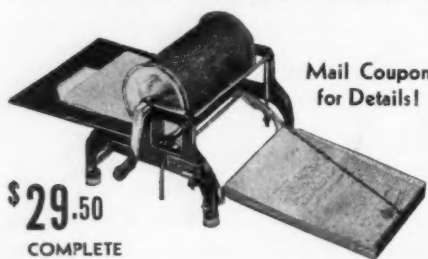
WHY is attendance falling off in so many churches? Are people less religious? No. This is shown by the throngs on Easter and other special occasions. These services are given wide publicity and crowds fill the churches.

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in you," He told them. Begin to live in that spirit of love, begin to live in that trust in God, begin to live in that way of brotherhood. Begin to live for those which you know are worth while. Begin to live in the spirit of the Kingdom which is even now kindling in your hearts. Step out in faith, and the Kingdom will be yours. For at that moment when you step out, you will find that the power you are exercising is nothing else than the power of God, which is in that very impulse that is working within you. They said, "There is no man to put us into the pool." "Rise up and walk," was His reply.

There is an incident in a story of Stevenson's which illustrates the same fact. The hero had been shipwrecked on a desert island. When he explored it, he found he was cut off from the mainland by a belt of sea. There was no food on the island and no one to give him help. Across the mainland there was food and help. But try as he might he could find no passage, and for days he looked for a boat which never appeared. Then some rude fishermen sailed into sight. He hailed them, shouting his cry for help. But they only laughed callously at him and left him to his fate. In his despair he ran to the shore of the island and started to wade across. Then he found that at the low tide which happened just then, the water was only knee deep, and he could have freed himself long before, if he had only known. He was waiting for someone to help him and a voice bade him rise up and walk.

Ah, but you say, "If only he had known,"—that is just the point. If only we knew. If only we were sure. If only we had the confidence. Now that is where Jesus comes in. You are a child of God, if only you will believe it. Jesus gives the confidence that it is so. That is the Gospel. This man had no doubt of his power to walk when he listened to the voice of Jesus. There was something in that personality that gave him confidence, something in that voice that rallied the sleeping desire of his soul to act, something there that made health and strength a possible reality and put the assurance of it within his grasp. And this is the very thing that Jesus does for us if we listen to him.

But Jesus knows another thing. He knows the resources of God. He knows what God's love is, what God's Spirit in the heart is able to do, what changes He can work. He knows how God is working in His world, blasting away the difficulties for those who determine to meet them, casting out devils from those who will set their faces to the Kingdom. He knows the resources of God. And He makes us feel them, for He has come to bring them near. That is the meaning of Jesus. "I am the door," He said. He opens up the real world to us, the spiritual world, the world behind things. The world of passion and temptation and sin, that is not the real world. The real world is the world of unselfishness and purity and love, the world that contains Jesus, that produced Him as its very crown and highest life. It is the world where God rules and where God's Spirit is active in the hearts of those who believe in Him. That is the real world. And Jesus is the light of it, as the sun is the light of our earth. He makes us feel the reality of it. That is His power. The world of low thinking and selfish dealing and hard fighting; where the unselfish man suffers and is downed;

that is not the real world though it may seem so.

We talk sometimes as if to do a brave unselfish thing in the way of righteousness is to leave the solid earth for a world that is visionary, like a fish quitting the water in which it alone can live. Instead, we are stepping into the real world, the true world, the world of realities, where God is working and where He is waiting to give us His fellowship and to see us through. There are all sorts of forces unseen, unrealized, waiting to back us up, waiting like the life in this man's withered limbs ready to enter his veins and muscles, waiting only for him to rise and step out. We shall find it true of the spiritual world if only we will adventure. Faith, and every act of faith, takes you into a world where your soul will begin to breathe, where your will will begin to find new strength, where your heart will begin to beat with a new pulse of love and power, where you will begin to live.

SEVEN EXCUSES FOR NOT JOINING THE CHURCH

Through seven issues the calendar of Wesley Methodist Episcopal Church, Minneapolis, Minnesota, carried on the front page arguments against joining the church. The seven reasons and final discussion of them appeared on the issue of March 25. They are given below.

- I. I AM NOT GOOD ENOUGH.
- II. I CANNOT AFFORD IT.
- III. NOT SURE OF STAYING IN THE CITY LONG.
- IV. I DO NOT KNOW THAT I BELIEVE IN ALL THE DOCTRINES OF THE CHURCH.
- V. SOMETIME, BUT NOT NOW.
- VI. I HAVE NOT HAD A RELIGIOUS EXPERIENCE.
- VII. I AM JUST PUTTING IT OFF.

And we have heard one thousand more excuses, and not one of them stands the test of consecrated reasoning. There are no reasons why the disciples of Christ should not organize themselves into a Church.

The whole world is now in despair. The moral warp and woof of civilization is torn. The only salvation now is in Christ. The only institution heralding a solution and a salvation is the Church. It is not only your duty but your privilege to put your shoulders to the wheel and help us pull the world out of the mud. You know you cannot do that by sitting around in spiritual inactivity making excuses for not joining Christian people in this great task.

Wesley Church invites you to join the forces of Christ Easter Sunday morning. This offer means spiritual instruction, pastoral service, the fellowship of Christian people and a chance to do some good in the world. You will be given an opportunity to express yourself according to your talents and capacities. A great Church like Wesley will multiply your talents many fold in the service of God and man.

One brotherhood we come,
Our glory in one Name,
One cross our sign, one love divine
Our hearts to inflame;
With one accord,
We sing one faith in life and death,
One hope, one Lord.

—Robert Freeman.

LOYALTY

A Children's Sermon

By G. Merrill Lenox

LAST fall our church participated in a state-wide "Loyalty Crusade." The minister used the following chart as an illustration for a children's sermon. The same talk might easily be used in preparation for any special day in the church program.

The preparation of materials for this message is very simple indeed. The letters are printed on pieces of cardboard about a foot long and 2 inches wide. In fact, any size will do that will make it possible for them to be easily read from all parts of the room. A rubber band is attached to each card bearing a letter so that it might be hung from a thumb tack on a larger piece of stiff cardboard. All the smaller cards are turned with the blank side toward the audience at the outset of the talk. As the sermon proceeds one card is turned over at a time until the word "LOYALTY" is spelled out.

The introductory remarks should explain the loyalty Sunday or loyalty campaign just ahead. Then there should follow a 5 or 10 minute talk using each letter of the word as a text, turn-

ing the letter toward the audience as remarks concerning it are made. The following might be used or improved upon by the speaker:

L—Labor will be required of all if this effort is to be a success.

O—Old people in the church must accept their full share of the responsibility.

Y—Young people must join in the work whole-heartedly.

A—Ask everyone you see to come to church and to share in the work.

L—Large crowds will come to all the services as a result of your united efforts.

T—Today is the time to start praying and working.

Y—You must do **YOUR** full share. This is a **PERSONAL** challenge.

The Shepherding of Souls

(Continued from page 435)

well to place more stress upon the power which it is possible for a well-directed mind to exercise over the mental as well as physical ills of the body?

When a deep, spiritually-minded pastor, radiating hope, health and good cheer, links his prayerful faith with that of the parishioners, then God is not only willing to, but often *does*, work wonders in restoring the sick to health.

May it be possible that some of the modern cults have arisen just because the Christian church has not sufficiently emphasized this phase of the Christian ministry?

In connection with making sick calls at homes and hospitals, I also found it helpful to distribute suitable literature which I had prepared—such as "Shut-Ins," "Hospital Meditations," and "Roses Will Bloom Again." These I often gave to each patient in the public wards of hospitals, with a "God bless you!" and a smile. I would always speak a few words of encouragement to the individual with whom I visited, and would offer a prayer. When the moment was propitious, I would voice a short prayer

for *all* in the ward, since many are strangers or have no pastor to visit them.

Breaking Heart-Rending News

Breaking the news of the unexpected death of a dear little child to a mother is not easily done. It is a sad duty and one that should be performed with tact and a Christ-like touch. I recall one of a number of instances of this kind.

A mother was ill with typhoid fever. Meanwhile her little daughter suddenly expired from a malignant form of diphtheria. Knowing of a neighboring child left afflicted by a similar disease, I called at that home before going to the mother. Then I went to her, and after a cheerful remark about her "improved" condition, I casually broached the subject of her hopelessly crippled girl-neighbor; how that it was unfortunate any child should have to live on for the rest of her life so totally helpless; how that it would perhaps have been better if she could have died and been in Heaven all those years, and so on.

"Y-e-s," the sick mother readily assented.

"I am sure," I ventured, hopefully,

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point by point

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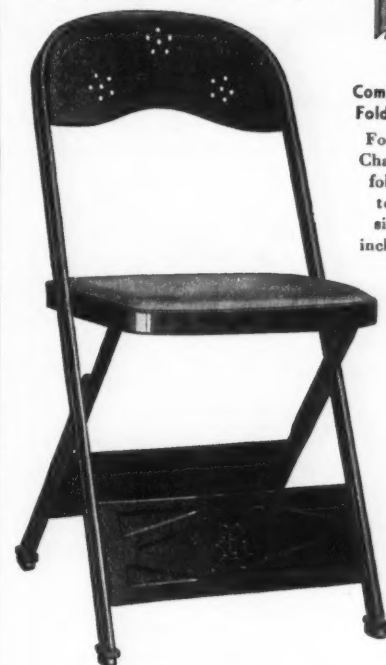
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Summer Reading Index

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THE ADVENTUROUS GOD

BY CHARLES E. SCHOFIELD. One of the outstanding younger ministers of our day in a persuasive picture of God active now in the affairs of man. \$1

"that with all the love you have for your dear child, you would even now rather know her to be in Heaven than to be afflicted like you neighbor's child."

"Y-e-s," she agreed.

And then, with a silent prayer that God would help me to disclose the facts to her in the least painful manner, I broke the news. She bore up most heroically and accepted the challenge as a Christian—aye, as a Spartan mother.

Funeral Services

Words of comfort to the bereaved before the service, are often most helpful. If possible, you should begin the services at the time appointed, and in a dignified and impressive way—never in a sad, forlorn, hopeless manner. You want sober reflection, rather than any exciting or emotional display. Be prepared to give comfort to the bereaved, and to avoid causing them to weep by being a sentimental, or crying preacher. Families thus bereft of loved ones need consolation. They also require vision, hope. They can do without an harangue of sentiments on the mysterious ways of God, and could be comforted by hearing of the joys of the Christian religion and the Hope Beyond.

I found it expedient, too, never to preach a long sermon at funeral services. A heart-to-heart talk that points those

present to the God of love, who lives and guides us and cares for us, is what the people need. St. Paul wrote: "Christ the hope of glory"—and so the minister should use the occasion as a means to bring comfort, hope and cheer. He should seek to create an atmosphere in which the people will put their trust in God—trusting where they can not understand.

Approaching the Embittered

HOW would you approach an ill and embittered business man? While the following method may not apply and meet with success in all cases, its human touch certainly worked in this one.

A well-to-do business man and prominent politician was taken suddenly very ill. Member of no church, his daughters were unwilling he should die while not in a state of grace, and sent for me in the hope that something could be done about it. Some years before he had had an ugly difference with his pastor and had left the church. In his bitterness he lost respect for all churches and preachers. When I called, one of the daughters whispered to me:

"It does not seem fair to ask you to come, but we simply could not think of allowing our father to die without spiritual counsel. We are afraid, too, that he

may, seeing you are a minister, even curse you before you have a chance to speak to him."

"What is your father fond of when well?"

"Oh—horses; he's crazy about 'em," the second daughter put in.

"That's fine," I replied, for I had just seen a beautiful horse.

Introduced to the patient, I began at once to talk horses, fine horses—all kinds of horses. Propping himself on one arm he joined in the discussion with as much enthusiasm as his condition would permit. I remember telling him of the love my father had had for fine horses, and then of gradually telling him, also, of my early home, and how, over the door, were the words: "In God We Trust." I then sighed at the passing of the old home; it had gone, but God still lived, and ruled and loved. To this he agreed, and I noticed a tear in his eye. I prayed for him and with him. He, too, had had an early home and could but admit, if only to himself at first, that God was the all-powerful, the all-good, and deserved all our love and devotion. Satisfied with the results to this point I thought it best to go no further, and after a pleasantry or two left him with the remark that I would drop in the next day to see how he was getting along.

"Fine; wish you would," he said.

In the meantime, as I had hoped, he permitted himself to think somewhat on the spiritual, as well as the material things of life. Returning the next day, he greeted me cordially—in fact enthusiastically—and even before I set in to put over God's message to him I felt sure my efforts would be, as they were, successful.

Contacts with the Unchurched

How shall one properly contact the unchurched?

Surely not simply from the pulpit, especially in this day when from street corner, radio, the press, circulating and other libraries, theaters and elsewhere, anti-Christian influences are at work—feverishly at work. And, to meet these challengers, among the people both in and outside the church, requires more than merely furnishing sermons and conducting services of worship. The Great Shepherd who knew His sheep and was known by them, said to the twelve disciples, "Go to the lost sheep."

There is a great need for a return to the old-time method of pastoral visitation, to what we older fellows used to call *seelsorge*, or soul-care, a spiritual concern not only for every soul in the church, but also a concern for the unsaved. The Christ of the Street and of the Home is needed; the gospel of persuasion and of love in the home not only adds converts to the church, but

(Now turn to page 446)

BOOK BROADCASTINGS

What the Writers have to Offer

Religious Thought

Contemporary American Literature and Religion, by Halford E. Luccock. Willett, Clark and Company. 300 pages. \$2.00.

"Organized religion can neglect the literature of its time only at its peril. To say that seems an utter commonplace, yet it is a tragedy which has often happened, and which has been by no means absent in the last fifteen years. The creative writing of any time is one of the most authentic sources of knowledge of the tempers and distempers of that time, in which religion must live and move and do whatever work of redemption it is to achieve. To neglect it is like a physician neglecting to take a patient's pulse for temperature." These irrefutably true sentences from Morning after an Earthquake, the first chapter in Dr. Luccock's brilliant book, furnish a thesis of which the whole book is a convincing elucidation. The preacher who reads little or nothing is a travesty on his profession, a blind and bewildered leader. It is equally true that the one whose reading is in a limited technical field is provincial-minded and hopelessly confused. Dr. Luccock describes the competent novelist as a diagnostician for "anyone who would seek to heal the hurt of humanity." If this statement is to be accepted in regard to the novel and other fields of literature, the ignoring of this department of knowledge by leaders of organized religion is genuinely tragic.

At the outset some readers will be inclined to take issue with the author's contention that contemporary literature is a mirror of the religious ideals of modern America. It is safe to say, however, that the book itself is an irrefragable proof of its fundamental hypothesis. It is a searching diagnosis of the trends of contemporary life. In addition it is crammed with superlatively fine literary criticism. Dr. Luccock is a better critic than the literary man who knows nothing but literature. His opinions are free from the stuffiness and stodginess of the book-debauched pedant. The very chapter headings open windows into the out-of-doors of the puzzling, gyrating, eye-baffling twentieth century.

In the chapter on Religion in a Deflated World, there is a paragraph on Emerson which is open to some exception. Dr. Luccock approvingly comments on James Truslow Adams' *Emerson Re-read*. Mr. Adams criticizes the great Concordian's lack of "a sense of the tragedy of life." That Emerson was characterized by a strain of saccharine optimism cannot be denied, but neither Mr. Adams nor Dr. Luccock takes into account the many blistering sentences which he wrote excoriating the New England torism which Daniel Webster faithfully served in the court room as well as in the halls of state.

It is an unusually quotable book. Al-

most every page scintillates with arresting epigrams. In speaking of the arid science of a few years ago the author says: "As for man himself, Shakespeare was wrong. We are not 'such stuff as dreams are made of.' We are such stuff as glands are made of and our little life is rounded with reaction." Another thought-provoking sentence reads as follows: "There is an empty place in the heart of modern man, in spite of a clutter of assorted merchandise amid which man's heart is unsatisfied. A religion honest enough, robust enough, to meet these needs, can take that place and fill it." Another perspicuous comment on life reads, "There are many to 'greet the obscene with a cheer.' In the frantic revolt to get away from the drawing room, many have bolted clear out to the pig pen."

For years discriminating readers have looked forward to books from the pen of Dr. Luccock, but this is his best thus far.

L. H. C.

God or Man? by James H. Leuba. Henry Holt Company, xix/338, \$2.75.

It is a good discipline for our religious life and thought to be compelled at least once in a while to grapple with one who holds a diametrically opposite point of view from our own. Just why Mr. Leuba even puts God in the title of his book is a mystery to me. His entire treatise is an attempt to show the superfluity of that which men have called God through all the years.

In his daring conclusions to his thesis Dr. Leuba writes on the replacement of religions and assumes that the churches everywhere are absolutely alarmed over his loss of God. My impression is that the author is much more alarmed than most of his readers will be. Let us grant sincerity to a mind of quite as scientific bend as that of Dr. Leuba. But we must also recognize that one who works quite so closely with factual data and depends quite so completely upon the methods of logic may soon become entirely dependent upon his tools. Even he admits on page 321 that "science is not a guide, but a tool of life." And just above he admits "science does not tell us what is worth while, it does not provide us with the ultimate goal; . . ." And in the same breath and effort Dr. Leuba contradicts himself by making his whole value system entirely dependent upon reason and logic.

That man is able to lift himself to any desired end is evidently assumed from the author's suggestion that Adler's Ethical Culture is on the way to assuming the place of all religion but is not yet the successor to the churches because "it has not made use of all the knowledge available for the advancement of their purpose." He goes on to say only two conditions need fulfillment in order that man may reap the blessings ascribed to communion with God: "plasticity in relaxation, and the possession of an ideal of life equivalent to the Christian moral ideal." The

former is to be his substitute for prayer and the latter for dynamic Christian living. But he wants both without worship of a God with whom social relations can be maintained.

The answer to the problem of our universe and God does most certainly not lie in the realm of pure thought alone. God is not to be found at the end of a syllogism nor will logic ever lead us to completely understand mankind with ideas, feelings and moral choices. If Mr. Leuba wants a substitute for the Christian ideal that will be its "equivalent" it seems to me that his effort in this volume has been in vain.

R. W. A.

The Social Implications of the Oxford Movement, by William George Peck. Charles Scribner's Sons. 346 pages. \$2.50.

This ninth Hale lecture delivered this year in the Seabury-Western Theological Seminary by the rector of St. John

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ized in factual leadership, in the imprinting of its characteristics upon the whole of society, in the guidance of the state for divine ends, in the true co-ordination of international relations.

The sacramental sanctions are next given in detail. The economic implications of sacramental belief are spoken of. The Church acting in her sacraments sets forth the principles of a co-operative fellowship in which society is thoroughly and completely personal, and personality is thoroughly and completely social. We are informed that the Oxford movement in the English Church was a stage in the recovery of the Catholic prophetic witness and the Catholic world order.

The Church and the future of society are next considered. The social implications of the Oxford movement for the present and future generations are mentioned. The only possible foundation or pattern of a true human order must be in a social cohesion produced by a divine intervention, characterized by a revolutionary penitence and endowed with supernatural grace. The alternative before mankind is the reformulation of civilisation around a resurgent Christian Church, or a human chaos of which the dark possibilities are incalculable. The elements of collapse and the one possibility of restoration are both present.

H. D. H.

The School of Charity, by Evelyn Underhill. Longmans, Green & Co. 111 pages. \$1.00.

This is the Church of England's Lenten book for the present year. The author is one of England's best known writers on the spiritual life from a practical as well as a mystical standpoint. This book is based upon the principal articles of the Nicene Creed. A retreat to the spiritual is the best of all preparation for dealing rightly with the actual. The mysticism of this book is well balanced between the contemplative and the practical. The illustrative matter is very illuminating and enlightening. This book has the reviewer's unqualified endorsement. Buy it by all means.

The first part of the work deals with the ruling fact of religion, the Reality and Nature of God. The great fact of God is brought into focus.

In chapter—1, "I Believe," periodical stocktaking of one's spiritual life and the Christian creed as a hand-list of the soul's essential requirements are emphasized. In chapter 2, "One God, Creator," the unlimitness of God's fatherhood, his creative love and his controlling reality of life are stressed. In chapter 3 "One Lord," belief in one Lord is the one supreme utterance of God within history, setting the standard, declaring the type.

The second part of the book deals with the way reality and nature are revealed within human life, and how we lay hold of them. The self-revelation in history of absolute love, setting the standard of reality for men, is shown. In chapter 4, "Incarnate," the mystery of the Divine revelation in His pattern declared to humanity or in the life of prayer, is discussed. Only in so far as we find God in life, do we find any meaning in it.

In chapter 5, "Crucified," the crucifixion, it is declared, is accessible to all the demands of our physical nature and all the humiliations of physical pain—the supreme triumph of self-abandoned charity. In chapter 6, "Glorified," we find a contrast, a transformation between the life before and after Calvary.

Baptist, Hulme, Manchester, England, is a very enlightening and challenging book. The world today needs the message of this book. The lists of books consulted (at the end of the book) and their classification under different subjects, give the student sources for a more extensive investigation.

The prime relevance of the Oxford movement for all our subsequent sociological discussions, lies in the fact that it was, in the English Church, the clearest and fullest reaffirmation of the primacy of the spiritual. We learn that the background of the Oxford movement was primarily a reaction from the presuppositions and mental habits of its age. The author discusses the social genius of the Oxford movement. We are told that the Oxford reformers, in accepting

the conflict between society and the world as organized apart from the Church's dogmas, found themselves forced toward the belief that the Church must needs discover herself as the true social foundation. The rival humanists are mentioned and the results of their work are enumerated. The battle between the Oxford movement and the contemporary liberalism is fully described.

The material collapse of secularism is discussed in a masterful manner. The defeat and collapse of secularism upon the exterior fields of social and economic life are examined and their deficiencies are pointed out.

The sovereignty of the church is next given consideration. The sovereignty of the Church is indeed intended to be real-

Unlimited self-offering is the only path from man to God.

The third part of the book deals with the kind of life reality and nature demand from us and make possible. Our attention is called to the condition under which we are to live out our own lives. The position in which the action of the eternal charity in history has placed us, is described; also the here-and-now experience of an all-penetrating divine spirit. Chapter 7, "Spirit," discusses the supernatural energy we are given, the supernatural organism (chapter 8—"Church") of which we form part, the supernatural achievement towards which we move (chapter 9—"The World To Come").

H. D. H.

The Nature of Religion, by George Wobbermin. Thomas Y. Crowell Co. 397 pages. \$3.50.

The first half of this interesting volume deals with the question of the nature of religion without reference to the question of its truth. Professor Wobbermin of the University of Göttingen takes up again the basic tendency permeating Schleiermacher's theology and builds his own theology on it. In his religio-psychological method of investigating religion the author takes as his motto: "Back to Schleiermacher and from Schleiermacher forward!"

The superstructure built on the essence of Schleiermacher is as follows: The nature of religion is to be found in the relationship of man to an over-world in which he believes and which he intuitively feels, and upon which he feels himself to be dependent. This is a recasting of Schleiermacher's theory, having the feeling of dependence at its center, but leading up to other things that must be said; for religious feeling does not exhaust itself in the feeling of absolute dependence. A feeling of security and also an ardent yearning spring from Schleiermacher's dependence, and while they may flow from absolute dependence they must not be obscured by it, for it is the emphasis of these two tendencies that brings out the striving for salvation and the consciousness of responsibility.

The second section of the book is a discussion of the truth of religion in the light of the definition of religion brought out in the first section. Among the subjects dealt with are "Classic Proofs for God," "Religion, Magic, and Mythology," "The Relationship of Knowledge and Belief in the Struggle for a Philosophy of Life," "Religion and Natural Science," and "Religion and Culture." There is a chapter on the modern school of writers who hold that religion is an illusion and Wobbermin's criticism of the writings of Feurbach, Gruppe, Leuba, Paul Natorp, George Simmel and Valhinger is keen and able.

There are appendices on the Barthian quarrel with Schleiermacher's thesis, on primitive monotheism, and on religion and magic. The translation of the original German of Professor Wobbermin is by Theophil Menzel of Eden Theological Seminary and Daniel Sommer Robinson of Indiana University. Professor Douglas Clyde Macintosh of Yale Divinity School has written an introduction for the American edition.

H. W. H.

Russia Challenges Religion, by George Mecklenberg. The Abingdon Press. 128 pages. \$1.00.

The author is the pastor of The Wesley Church, Minneapolis, and has a deep,

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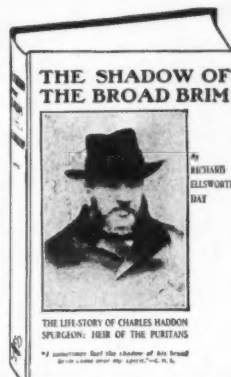
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practical interest in social and economic problems. In recent years his church has carried on a notable self-help plan for creating work for the unemployed. Three trips to Russia over a period of twenty-five years have given him a basis for estimating the significance of the movement which began in 1917. For some of its features, notably those of social reclamation, he has high praise, although he is in no sense completely in sympathy with the movement. His main point is indicated in the title. The Christian gospel must prove its effectiveness in working towards social well-being. The fifteen chapters are vivid and interesting. The book does not have a dull page and should be included in the small list of books which give us the facts on Russia.

F. F.

Social Interest

Sweeping the Cobwebs, by Lillian J. Martin and Clare de Gruchy. The Macmillan Company, 1933. 181 pages. \$1.50.

In New York City there has been established a very interesting and helpful institution known as The Old Age Center to which old people of any age may wend their weary way, submit their

questions to the sympathetic ear of Dr. Lillian Martin and receive sound advice and good cheer. One of the qualifications which makes Dr. Martin's advice valuable is the fact that she is a successful practicing consulting psychologist in spite of her eighty years.

Some time ago, Dr. Martin in collaboration with Clare de Gruchy published a book entitled, *Salvaging Old Age*, which evoked hundreds of letters and personal inquiries from elderly people and their friends and relatives. The present book endeavors to answer these many questions in an orderly and complete manner, and it does the job very well. However, the book is not written in the catechetical style, but it is easy to read, many actual cases being described as illustrative of the type under discussion.

A portion of the treatise is devoted to an interesting description of the job of mental housecleaning of "sweeping the cobwebs" out of one's attic. Daily programs, money budgets, reaction patterns, proper goals in life are discussed in their relation to the job in hand.

A second section of the book suggests many helpful exercises for the mental rehabilitation of the aged. Some of the

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topics covered are Rest Periods that Rest, Complexes to be Uprooted, Slogans, Recreation and Amusement as a part of Life. The suggestions made for memory restoration seemed to this reviewer eminently practical and sensible.

Another section of the book is devoted to the assistance a personnel or employment manager may give to the task of salvaging old age. To one who has passed the age of forty it is not difficult to give enthusiastic assent to the following statement with which this part opens: "From a purely economic point of view, it is bad business to regard workers as 'ready for the scrap heap at forty' or any other arbitrarily set age. They should be allowed to remain at work as long as they are worthy of their hire." How to make them remain "worthy of their hire" and the contribution an employment manager may make to such a goal is the task of this chapter. The fourth and concluding section indicates what a social service worker may accomplish in this direction.

To the busy pastor, deaconess, city missionary, associated charity visitor, visiting nurse or case worker of any sort dealing with the aged, or to anyone who is every called upon to give advice to the relatives or friends of the aged, this book will be well worth the price.

G. W. G.

The Theory of Play, by Elmer D. Mitchell and Bernard S. Mason, A. S. Barnes and Co. 547 pages. \$2.80.

This volume, as its title states, is a study of the theory and philosophy of play, and in addition to that it is a careful consideration of the principles of administration of play. The authors address themselves primarily to the professional director of play but also have in mind the larger group who in some non-professional capacity have to do with the administration or leadership of play activities. Consequently it is well worth the time it takes for any pastor who is concerned about recreation in his church and community to read it. The authors have expressed themselves clearly and in a very readable style.

While admitting an element of truth in each of the traditional theories of play, such as the surplus energy, recreation, instinct-practice, and recapitulation theories, the authors advance the self-expression theory as the most reasonable. They say, "All that is necessary to explain play is the fact that he seeks to live, to use his abilities, to express his personality. The chief need of man is life, self-expression. He seeks the realization of his motives, the satisfaction of his desires. Being alive, he must have motives and desires, and the process of living consists of satisfying these motives. Play is activity which brings such satisfaction."

Play is needed in modern life to meet physical needs, to satisfy human wishes, to build character and to provide for wholesome use of leisure time. Of especial interest to the religious worker is the chapter on play and character formation. One of the many suggestions is that the lessons of obedience and fair play which play is supposed to teach will have little effect in other aspects of life unless the leader draws the generalization so the principle may be transferred to other activities of life.

The section on the administration of play, although dealing largely with the

administration of public recreation in cities, has some very valuable suggestions for the non-professional administrator. The chapter on Boys' and Girls' Clubs is unusually good. It gives the program of the Boy Scouts, Camp Fire Girls, Y. M. C. A. and Y. W. C. A. Clubs, and evaluates them quite fairly, especially upon the basis of the interest approach. A good index contributes to the usefulness of this volume.

C. W. B.

The Church

The Catholic Rule of Life, by Rev. Kenneth D. Mackenzie. Morehouse Publishing Co., Milwaukee. 122 pages. \$1.25.

This is a historical and practical exposition of the precepts of the Anglican church. The phrase "precepts of the church" is commonly used to describe a group of regulations which for the most part fall between two classes of law—the divine and the ecclesiastical. Precepts of the church are interpretations of the divine law put forth by the authority of the church. The lists of the precepts of the various Latin authorities—particularly the Roman Catholic, the regulations of the Orthodox Church—Greek Catholic and the rules of the Church of England—Anglican, are given in outline. A short historical sketch of the rules and regulations concerning the minimum frequency of the communion are given. The evolution of the penitential system (annual confession) of the church is summarized. Four methods or systems are distinguished, compulsory and voluntary public penance, voluntary and compulsory private penance. The distinction between fasting and abstinence together with the laws and regulations governing their observance are considered in their historic development. The two laws about marriage are elaborated upon—(1) Kinship as an impediment to marriage, (2) The prohibition of solemn nuptials during certain seasons. The historical validity of the maintenance of the church and the ministry is given briefly in outline form.

The object of this volume is to show by an historical study that the Catholic discipline has a wider basis than *sic volo, sic jubeo*. A short historical study is made of the evolution and development of the minimum requirements, rules and precepts of the church—Roman Catholic, Greek Catholic and Anglo-Catholic. This book is written from the Anglo-Catholic point of view. An excellent book for the study.

H. D. H.

Vitalizing the Church Program, by Gaines S. Dobbins and John L. Riffey. The Broadman Press. 159 pages.

This study in modern pastoral efficiency was written by two faculty members of the Southern Baptist Theological Seminary, Louisville, Ky. The view point of the book is conservative. It presents many practical suggestions and effective methods of church work. The authors deal with essentials, but in a way that leads the reader to supply details and adapt ideas to his own needs. The work is a symposium of ideas gleaned from the Seminary Conference held in March, 1933. Additional material is furnished by the authors.

First, "A Church Building on Its Spiritual Foundations." The foundations on which the churches of the first three centuries stood are examined historically, the reasons for its success and triumph are stated. The success of the

present-day church is only assured if the foundations are modeled after those of the first three centuries.

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Fourth, "A Church Discovering, Training and Utilizing Its Leaders." The methods of discovering leaders, the available training facilities obtainable as well as the characteristics and enlistment of leaders are fully discussed.

Fifth, "A Church Educating For Christian Character." The aims, methods and subject matter of Christian education as well as the ideals of its supervision are treated in an enlightening way.

Sixth, "The Church Visualizing Its Program." The technique of discovering the church's and community's resources through a thorough and complete survey, aims to follow, and the suggestions of methods in the presentation and visualization of the facts obtained through charts, graphs, maps, plays, pageants, etc., as well as a comprehensive and constructive church program to meet the needs, all are given due consideration.

A bibliography for each chapter is found at the end of the book. Thus the reader can have other sources at his command if he has the time and interest to devote to further investigation. This is an excellent handbook. H. D. H.

Various Topics

The Facts and Mysteries of the Christian Faith, by Albertus Pieters. Eerdmans Publishing Company. 213 pages. \$1.25.

This is a splendid book on the defense of the Christian faith. Apologetics has a place, especially since many errors are presented at our front-doors. The author, who is professor of English Bible in the Western Theological Seminary, has clearly stated many of the wonderful facts and mysteries of the Christian faith. The book was written for the benefit of the laymen and has passed the second edition already. Some ministers have used it as a study book. The group of questions at the close of each chapter suggests such use. There are 44 topics and discussions relating to life, the Bible, the gospel, faith, sin, the judgment, hell, death, the resurrection, the new birth, union with Christ, the virgin birth, the expected return, etc. The author gives these discussions in simple, non-technical terms explaining many Bible questions that our people need to know. It should have a wide circulation. T. B. R.

Quiet Talks on the New Order of Things, by S. D. Gordon. Fleming H. Revell Company. 196 pages. \$1.25.

No writer of religious books has had more readers than Mr. Gordon and his "Quiet Talks." The 21st volume from his pen is like all its predecessors in clearness, force and charm. Most ministers and Church workers will want this book that discusses the affairs of today in the light of the unchanged and



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unchanging truth of Christ. The author speaks of the new order of things personally, racially, the breakdown of the present order of things through man's use of his freedom of choice, and the present world outlook. The reviewer has read the book with great profit.

T. B. R.

Martin Luther—Oak of Saxony, by Edwin P. Booth. Round Table Press. 271 pages. \$2.50.

The author is professor of church history in Boston University. He is an authority on the social and religious characteristics of the period of Luther. This book is designed for the public. It is a popular and not an exhaustive study. This work is offered with the hope and in the conviction that in the human studies of our ancient leaders we may better understand ourselves. It gives only the principal salient events in Luther's life. The author mentions some other books on Luther if an exhaustive study of his life is desired. The author concludes by tracing the living spirit of Luther from his death until the present day. The contributions that Luther made to our present religious life are clearly stated. H. D. H.

The Spade and the Bible—Archeological Discoveries Support the Old Book, by W. W. Prescott. Fleming H. Revell Company, N. Y. 216 pages. \$2.00.

This book is written by a former College President and editor. The footnotes are given for the purpose of encouraging the reader to further study and investigation. The author does not attempt to deal at length with any single feature of research in Biblical archeology. It is written for every-day people, in order to give them a greater historical reality of the Scriptures and its teachings. The main purpose of this book is to show that the archeological discoveries and findings confirm the accuracy and reliability of the Scriptures. This point of view it presents very well.

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The Shepherding of Souls

(Continued from page 440)

also carries Christ's remedy for the many ills of society. "Ye are the salt of the earth."

There seems to be a growing tendency in many churches for ministers to delegate their pastoral duties to letters, telephones, church-visitors, committees and the like. Helpful as all these agencies may be in their respective places, still they can never be a worthy substitute for pastoral care personally given.

Pastoral work with individuals is what is needed, and, although it means hard work, and the humiliation of being characterized by some "specialists" as "door-bell ringers" and "church visitors," nevertheless the true Shepherd of Souls can not afford to delegate his pastoral duties and be satisfied with doing merely the administrative work. No one else can make needed contacts like a tactful, loving Shepherd of Souls.

We read in the Bible of a prophet having once sent a substitute. But not until

Elisha himself made the personal contact did the sick child revive and live.

It is to be feared that many today, both in and out of the church, are spiritually sick and dead because some Shepherds of Souls have been derelict in making the needed personal contacts among the weak, wayward, heavy-laden and the unbelievers.

The *how* in making contacts requires not only the power of God, but also men who have a tact that is linked with *divine* power. Like a good salesman, meet men with a proposition worth consideration. Have something worth while to offer. Then when once they become interested in your wares, clinch the sale. Do not simply advertise, but *sell* your soul-goods, goods which the unchurched have not, but sorely need.

Finally, be not weary in well doing! Like the tireless brook, go on and on, until you, too, reach the sea and witness the triumph of it all. Preach Christ. Preach the loving, long-suffering, forgiving, crucified Jesus. Quit you as men of Jesus.

THE TONIC WE NEED

So much of our contemporary writing is critical rather than encouraging, all surgery and no tonic. Some invigorating literature which shows the nobility, not the sordiness, of men would help us. Some old-fashioned doses of hero-worship would serve to revive our spirits. The good news of the gospel is an ingredient almost necessary in our mental diet if we are to be healthy-minded. When we begin our day with the crimes of yesterday served to us in the newspaper at breakfast, and then spend the day competing with the self-interest of men in the struggle of the street, and interpretations of human behaviour passing for realism—when this is our daily diet, it is little wonder that we begin to get a moral dyspepsia and think the world is going to the devil. Unless we can balance our thought rations with news of whatsoever things are true, honorable, just, pure, lovely, and of good report, we shall not keep ourselves morally vigorous or even mentally sound.

Ralph W. Sockman in *The Unemployed Carpenter*; Harper & Brothers Publishers.

THE QUALITY OF LIFE

The story is told of a farmer who although owning only one cow, decided to buy a milking machine. Money was scarce, so he traded in his cow as part payment on the milking machine. He obtained his object but of course found no use for its services. Much of life moves on this same deceitful theory. Like the man of Bible times who in the chase had killed more game than he could consume and stood with it lying at his feet, we are unable to appreciate that which we already possess. We are great on slaying but poor on appreciating. The acquisitive side of life outruns the cultural side. Our mechanism for getting is overworked but the faculty of evaluating is not so well developed. Enrichment of the quality of life itself is our need rather than further accumulation of material, external things. Hence the real purpose of living must be sought somewhere outside the realm of material satisfaction.

Percy E. Lindley in *Human Nature and the Church*; The Macmillan Company.

AN UNFAILING RESERVOIR

On the farm where I lived as a boy there is one of the loveliest springs that ever sang its way out of the hills. We call it the Basin Spring. "The trees fold their green arms around it, trees a century old, and the winds go whispering through them and the sunbeams drop their gold." The waters of this spring used to flow over a large flat rock. But one day hands that have probably been dust for centuries chiseled a basin upon the face of this rock. That basin, even in times of severest drought, is always filled to overflowing. This is the case because it has water constantly flowing into it from an unfailing reservoir among the great hills. And so it is with the music of this joyous singer. (Psalm 40: 3—"He hath put a new song in my mouth.") His song is born of the inexhaustible resources that are locked in the heart of God.

Clovis G. Chappell in *Sermons from the Psalms*; Cokesbury Press.

Selecting A Hymnal

By Charles F. Banning

THE selection of a hymnal for use in the public worship services of a church is no small task. The songs which a church sings help to develop the spiritual tone and the ethical ideals of its members. Hymns are the expression of Christian truth and Christian experience. Sometimes a hymn reaches a needy soul and lifts the burden where the sermon has failed.

Too often the selection of the new hymnal is determined by the price or simply familiarity in a few hymns. Sometimes a committee is misled by a few "peppy Gospel songs." Often the denominational hymnal is not the best.

Our church has just passed through the painful process. Our music committee was instructed to canvass the field and select the best hymnal for our use. We secured many samples. Some were eliminated at once as out of the question for our church. We wanted a churchly hymnal which would give a good impression to the stranger within our gates. The element of melody and the emotional appeal were both considered as important. We wanted the hymns set to tunes fixed by common usage. In our search we finally eliminated all but three. These three books we

CHART FOR TESTING HYMNAL

	HYMNAL No. 1	HYMNAL No. 2	HYMNAL No. 3
Hymnology — Old and New	Hymn section composed of already known hymns. Some settings are odd.	Almost entirely metered hymns. All the old standard. Many new to us.	Hymnology neglected. Many standard present. No new hymns.
Gospel Songs—Quality, Suitability	A group of already known gospel songs. All grouped.	A few old gospel songs. Strictly a hymnal.	Plenty in number. Some very poor. Musically cheap. Plenty of vim and swing.
Scripture Selections	Short and many Scripture readings. Topical.	Very complete. Topical. Other worship material included.	Very few and those not under topics.
Special Services Seasons—Other Services	No special services.	Exhaustive treatment of this phase.	No special services.
Denominational Doctrines — Other Doctrines	One adult baptism hymn. Other doctrines O. K.	Two infant baptism hymns—no adult baptism. Other doctrines O. K.	Baptist O. K. Other doctrines, however, with which our church is not agreed.
Indexes	Good but not full.	Best and most complete index. In itself an education.	Very meager. Metrical indexes omitted. No composer or author index.
Educational Value	Would leave the congregation in status quo but would not offend them.	Much for the congregation to learn. Much new music and information about it.	A few very old hymns revived. No new information.
Scope of Subject Matter Covered	Standard number of subjects for regular evangelistic conservative church.	Exhaustive treatment of topics in Christian church life.	Ultra evangelistic orthodox. Little to learn.
Binding	Poor. Dark green. Not dignified. Will not stand wear.	Excellent. Firm. "Churchy." Good paper. Rich brown. Durable.	Fair. Dark blue. Durable.
Cost	75 cents.	One dollar.	65 cents.
Missionary Hymns	14.	16.	24 Hymns and gospel songs.
Social Service	16.	48.	18.
International Peace	None listed.	14.	None listed.
Fifty Well-known Hymns	13 omitted.	All included.	21 omitted.
Tunes	283.	424.	43—mostly gospel songs.

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Christ and Rich Ruler (Hofmann); Christ Teaching from Boat (Hofmann); Flight into Egypt (Plockhorst); The Good Shepherd (Plockhorst); Christ Walking on Water (Plockhorst); Christ and Fishermen (Zimmerman); Light of World (Hunt); The Angelus (Millet); The Temptation (Hofmann); Triumphal Entry (Plockhorst); Last Supper (da Vinci); Christ Before Pilate (Munkácsy); The Crucifixion (Munkácsy); Descent from Cross (Rubens); He is Risen (Plockhorst). Cloth, 176 pp., \$1.50.

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examined and re-examined and then examined again. These three books probably received more wear and tear at the hands of our committee than they would receive in a year of use in the church auditorium. We classified the hymns, we counted the hymn tunes, we compared hymns in the different books as to their singability.

Perhaps the accompanying chart may be helpful to someone else trying to choose a hymnal. We made the chart in committee in order to put before us in graphic form the relative merits of these three hymnals. We finally chose hymnal No. 2. When we had completed the chart No. 3 was eliminated. Not one member of the committee favored it. Several of the members favored No. 1 because it included many fine old gospel songs, suitable for use on Sunday evening. Perhaps we might have selected No. 1 had it a better binding. The cover is cheap; the paper is yellow. Here a really good hymnal is spoiled by the publisher in putting it together. It will not last after a few months' wear. It will give a very poor impression. Our church is delighted with hymnal No. 2.

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Additional Book Reviews

Inspired Children, by Olive M. Jones. Introduction by S. M. Shoemaker, Jr. Harper & Brothers. 186 pages. \$1.25.

A well known and trained educational leader, now a member of the staff of Calvary Church, New York, tells how a challenging question from a small boy: "What church do you go to?" led her into contact with the "Oxford Group" at Calvary Church. She then gives a detailed description in the form of many life stories of the influence of the movement upon the lives of children. The stories she relates could be duplicated, of course, by numberless leaders of other church schools not connected with the movement. Hers is an experience which every teacher of children ought to have and which many fortunately do have.

"The two great ingredients of this happy experiment have been a personal experience of Christ, and a knowledge of the science of teaching." This might be set down as a creed for all teachers in Church schools everywhere.

The author goes on to deal with the relations between children and their (sometimes prodigal) parents in the home. A second part deals with the technique of religious education: "How children learn to know God." This is a book to stir the hearts of all who love Christ and who follow him in his love of children. W. D. K.

So Loved the World, by Virginia L. Paine. Fleming H. Revell Company. 162 pages. \$2.00.

We need just such a book as this—to speak to us, to sing to us, to cause the great words and themes of the Christian faith to surge up in our being, bringing us new power and new joy. This is a book to live with, not merely to read.

Anyone who, in any capacity, is leading or even living near people who in a hard year are sick, anxious, troubled, poverty-menaced, and worn in the struggle for existence, grasps the possibilities in the ministry of this book. Here is the fruit of a rich religious experience and of devoted labor, which really causes us to glimpse the Man of Galilee and lay hold anew of the Master of our own faith. These lines, so well arranged in several parts, present a great message to the world, and many of the lines carry the power of great truth and possess genuine poetic beauty. They are lines to be read slowly and meditatively. This is a work of faithful presentation of the Gospel stories, not a fanciful interpretation of dogmas or principles. It is no extravaganzas of a fanatical mind, but the song of a consecrated and understanding heart.

One can hardly think of a volume more useful in the hands of the shut-ins, the troubled, and all those full of indecision and bewilderment of mind. It is a book that will help us all to see the beauty of our faith and the loveliness of the way of Jesus. It may be read by teachers to their pupils; by parents to their children; and by all others who seek to purify the springs of living water in their own hearts. Its imperfections grow insignificant beside its strong points and its undoubted devoutness of spirit. R. R. M.

THE CHURCH LIKE A RIVER

As well expect the St. Lawrence River to sweep on its way and bear in its bosom no discoloration of the soil through which it flows, as to expect the Christian Church to flow through human history and not carry along with it the impurities of the millions of hearts which have contributed their life to form the volume of its mighty current.

But let not modern youth forget that the Church is like the St. Lawrence in other respects. That river rises in the mountains and comes flowing down over the rocks dancing and singing in the glee of its early youth. It comes to the mill pond, reservoirs there its forces and drives the busy wheel that grinds out the grist which feeds a thousand families. It flows to the lower levels and forms pools where the boys come when work is done and plunge within the water and come out refreshed and cleansed by the bath. It flows on into the great meadows and waters a million blades of grass and the roots of a thousand trees that do not so much as know of its presence, and so it goes on to the sea. Like that is the Church of Christ. Now it sings glad songs in the sunlight of God's love. Now it drives busy wheels of philanthropic and humane industry. Now it forms great bathing places where Sunday after Sunday millions came and go away invigorated and refreshed. Beyond that it feeds with its beneficence a countless multitude of men and women who scarcely know of its existence.

W. A. Cameron in *Jesus and the Rising Generations*; Fleming H. Revell Company.

CHRIST AND CONSCIENCE

A most beautiful illustration is in Josephine Preston Peabody's play, *The Piper*. The Piper has lured away all the children of the village and his conscience tells him he must give them back. Along the road he meets the figure of Christ, "the lonely man," hanging from a cross in the wayside shrine. He confronts the figure and cries out that he will not give the children back, that their parents never appreciated them, do not love them now as he loves them. He argues, he pleads, he is defiant. And all the while the lonely figure on the cross looks down on him in silence until, at last, the Piper drops his head: "Have thy way. I will!" he says, and goes back to restore the children to their homes.

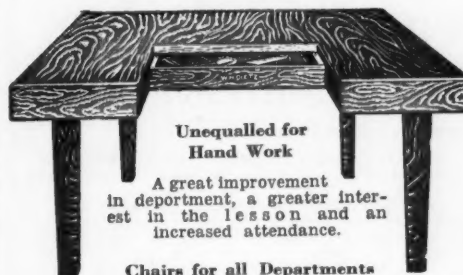
Albert W. Palmer in *Paths to the Presence of God*; The Pilgrim Press.

SURFACE ROOTS

The Japanese have a way of dwarfing the great forest trees so they can be kept in small pots. They cut the taproot so that the tree feeds only on surface roots, remaining stunted, not higher than a few feet. Every soul is stunted until it puts its taproot down into God and begins to draw sustenance from the Divine. If it lives upon the surface roots of a mere intellectual and material life, it will remain stunted and dwarfed. Spiritual conversion puts a taproot of faith into God and there begins a life that draws on Resources not its own.

E. Stanley Jones in *The Christ of the Mount*; The Abingdon Press.

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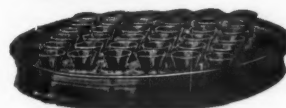


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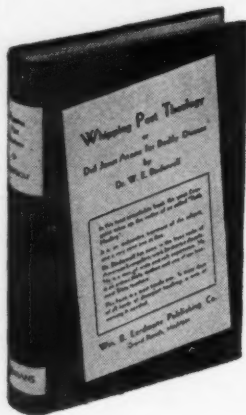
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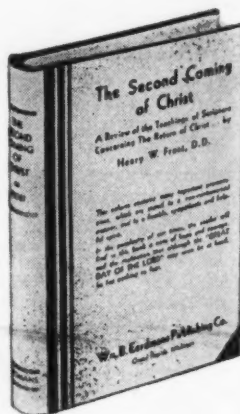
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FAILING TO SEE JESUS

You, no doubt, have learned the old Mother Goose Rhyme when you were a child. You jingled it to and fro without perhaps catching the significance of it. It runs somewhat like this:

"Pussy Cat, Pussy Cat, where hast thou been?

I've been to London to see the Queen. Pussy Cat, Pussy Cat, what did'st thou there?

I frightened a little mouse under a chair."

What a futile mission this was for Pussy Cat! Going to London to see the Queen and seeing only a little mouse! How true it is of men and women, going through life seeing the mice and other trivial things and neglecting to see the Queen. Perhaps failing to see the holiest ground of all, namely, Jesus Christ. He is the real holy ground of our lives, yet He, too, has been the victim of many an unobservant passer-by. John the Baptist gives evidence that he was aware of this "Valuable Piece of Real Estate" when he said that he was not worthy to stoop and to unloose the latchet of His shoes. He was the one man who was Holy Ground *per se*, and for that matter is yet.

John Luke Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

THE WATCHER-MOTHER

She always leaned to watch for us,

Anxious if we were late,

In winter by the window,

In summer by the gate;

And, though we mocked her tenderly,

Who had such foolish care,

The long way home would seem more

safe

Because she waited there.

Her thoughts were all so full of us,

She never could forget;

And so I think that where she is

She must be watching yet;

Waiting till we come home to her,

Anxious if we are late,

Watching from heaven's window,

Leaning from heaven's gate.

—Margaret Widdemer.

O Heart, that beats with every human heart,

O Heart, that weeps with every human tear,

O Heart, that sings with every human song,

Fill our slow hearts with flood-tides of

Thy love;

That they may beat with every human heart,

That they may weep with every human tear,

That they may sing with every human song,

And thus, through Thee, unite with all

mankind.

—Maurice Rowntree.

To love our God with all our strength and will;

To covet nothing, to devise no ill

Against our neighbors; to procure or do

Nothing to others which we would not

do . . .

These are his precepts, and, alas, in

these

What is so hard but faith can do with

ease?

—Henry Vaughan.

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MINISTERS' HOBBIES

Archery

By H. S. Hitchcock

ISING of the bow that hums and of the arrow that whirring flies. Archery, first of all, gets one out of doors. Other hobbies may be most congenial, but if they keep one housed up they fail to meet the requirements essential to every minister, viz., fresh air, exercise in the open and that intangible something, the kindly, soothing touch of nature. Archery meets all of these demands besides affording pleasing social contacts.



The Author in Archery Togs

Then, too, if one has a bit of romance in his makeup, he will feel the thrill of handling the same kind of weapons that throw a glamor about the name of Robin Hood and weave a spell around many an illustrious deed in centuries gone.

Shooting at a target may seem like the rather tame pastime of a youngster, but anyone familiar with the sport would smile at the suggestion. One who draws a bow from 90 to 120 times, having a pull on the string of from 45 to 50 pounds, will know that he has been working; though one doesn't have to be a Hercules in order to enjoy archery, for the bow should be adapted to the strength of the user.

On the range one forgets his problems and worries, for absolute concentration on the thing in hand is the ABC of archery. In many sports and games one may be thinking and planning, but wool gathering is fatal in the handling of the bow and arrow.

Yet it isn't drudgery. There is a peculiar fascination in picking up your 6 foot long bow, placing on the string a shaft which may be a work of art, and, after taking careful aim, release and hear the slight swish as the arrow leaps

for the mark quickly followed by a thud as it enters the target. Even in winter the sport can be enjoyed if one has a long attic, or barn, in which case an 18 inch target should be used instead of the 48 inch field target.

An archery outfit can be purchased from any sporting goods house for less than \$10.00, but no small part of the fascination of this sport is in making the accessories. Shaping a 6 foot lemon-wood stave, one and one-quarter inches square, into a bow with graceful curves and proper dimensions, makes one feel like a craftsman; nor is it difficult, though patience and some degree of mechanical skill are required. For tools, a small plane, scraper, wood rasp and sandpaper will answer.

More difficult is the making of an arrow, though it is not an insuperable task. Practice will enable one in a short time to turn out a fairly accurate shaft. The string offers no particular difficulties and may be made from 30 to 40 strands of Barbour's No. 12 linen thread, depending upon the poundage of the bow.

Every archer has his crest on each arrow, consisting of several colored stripes or bands painted below the feathers. Turkey feathers are used for vanes, about 2 1/4 long by 1/2 inch high, elliptical in shape. For arrow points bullet shells serve very well.

These details and others are covered in books on archery found in most city libraries. Archery affords splendid exercise, takes one out of door, and is exhilarating. The making of tackle draws upon one's mechanical and artistic ability, while social contacts at regular meets and tournaments are added features of interest.

Every follower of this sport will endorse the following sentiment by Maurice Thompson, himself a noted archer of an earlier day, "So long as the new moon returns in heaven a bent, beautiful bow, so long will the fascination of archery hold the hearts of men."

No one can tell me where my soul might be;

I searched for God, and He eluded me—
I sought my brother out, and found all three.
—Ernest Crosby.

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Auditorium Building

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• MINISTERS' EXCHANGE •

HERE is another group of offers to help you with your summer vacation plans. This department will be continued in the July issue but none of the items presented here will be repeated in that number except by special request. If you wish your announcement to appear advise by post-card before June 2nd.

No charge is made for insertions in this department providing complete mailing address is given so no clerical work is placed upon the offices of *Church Management*. Send your exchange offer to Ministers' Exchange, *Church Management*, Auditorium Building, Cleveland, Ohio.

Methodist Minister in the Famous Shenandoah Valley of Virginia would consider an exchange with a minister in either the northern or western states for July or August. One service on Sunday. Membership 400. Modern departmentalized Church. Excellent parsonage—modern in every degree. Bathing, boating and fishing. Places of historic interest all around. Scenery unexcelled. **Fred B. Wyand, 106 Brown St., Strasburg, Va.**

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Warsaw, New York. For July or August or both. Congregational minister with University teaching background and extensive travel experience would like to exchange with minister in Massachusetts, North Carolina, Virginia, or Florida, preferably near sea coast (not essential). Fine eleven room parsonage, all modern conveniences, including gas and electric refrigeration, and modern garage. One service, each minister to receive own salary. Near Letchworth Park, 45 miles from Buffalo and Rochester. **Allan Constantine, 34 Liberty St., Warsaw, New York.**

Exchange Correspondence Invited. Interested in summer school. I offer ideal vacation opportunity. Address: **Methodist Pastor, Box 236, Buchanan, Va.**

Methodist. Would like to exchange with minister near Freeport, Illinois, for two or possibly three Sundays in July.

We are located about sixty miles from Des Moines right in the heart of Iowa. Pulpit and parsonage exchange; no honorarium. **Eugene D. Alexander, Pilot Mound, Iowa.**

Buchanan, Virginia. Presbyterian minister located twelve miles from famous Natural Bridge, one of the Seven Natural Wonders of the World. The Singing Rocks, illumination, and moving drama of creation an ensemble of inspiring and compelling eloquence, in the famous valley of Virginia. Will exchange manse only or pulpit also with minister of any congenial denomination in or near Chicago, for one or two terms of University Summer Quarter, about June 20th. **G. C. Crowell, Box 222, Buchanan, Va.**

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Ellwood City, Pa. Semi-rural parish on Slippery Rock Creek—forty miles from Pittsburgh—20 miles from New Wilmington Missionary Conference. 30 miles from Grove City Bible School. Six room house. All conveniences. United Presbyterian pastor wishes even exchange for month of August with someone in out-of-town Michigan or Wisconsin. **J. E. Caughey, Ellwood City, Pa.**

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streams and lakes. **M. E. minister with small family preferred. E. White, Aspen, Colorado.**

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Bergenfield, New Jersey. Reformed Church in America. Will serve church anywhere during August for use of parsonage. Cannot exchange. **Harry A. Olson, 77 Smith Ave., Bergenfield, N. J.**

Baltimore, Maryland. Within 50 miles of Washington, D. C., also Johns Hopkins Hospital and University. Evangelical. Would like to exchange with minister in vicinity of Cedar Falls, Iowa, or vicinity of Chicago during August. Will exchange parsonage and pulpit. Details to be arranged. **Joseph H. Miller, 3304 Glen Ave., Baltimore, Md.**

Kansas City, Missouri. Baptist minister will exchange pulpits and home for July or August. Each minister receive his own salary. Membership of 500. Prefer to exchange with Baptist minister from Texas or Michigan. **Wm. H. Butler, 4110 Paseo Blvd., Kansas City, Mo.**

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Supply. Will supply church one month, July or August, for use of parsonage or moderate remuneration. No exchange. Baptist. Prefer vicinity of Chicago, sea, or vacation country. **F. H. Sterne, 1404 Monroe St., Endicott, N. Y.**

Supply. Would like to supply for minister for one month between July first and August twentieth in northern Michigan, Wisconsin or Minnesota, near good fishing. Would accept either remuneration or use of parsonage. **J. P. Alford, Colfax, Indiana.**

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TO-DAY

A Funeral Sermon From The Poets

By Edward B. Warren

I. The departed is not dead. He merely sleeps. He begs the loved ones not to mourn his sailing away. "Our friend Lazarus is fallen asleep," said Jesus in John 11: 11.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Tennyson.

II. The bereaved mourn for the loss of the departed. "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha, therefore, when she heard that Jesus was coming, went and met Him: but Mary still sat in the house. Martha, therefore, said unto Jesus, Lord, if Thou hadst been here, my brother had not died." John 11: 18-21.

O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills,

For you bouquets and ribbon'd wreaths—for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

III. The triumph of trust in God. "He that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die. Believest thou this; Martha saith unto Him, Yes, Lord, I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." "But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each man in his own order: Christ the first fruits; then they that are Christ's at His coming." Our friend will live again. So will all who love God.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will;
The ship is anchor'd safe and sound, its voyage closed and done;
From fearful trip the victor ship comes in with object won;
Exult, O shores, and ring O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

Whitman.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

Whittier.

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The Other Side Of Tithing

Editor, *Church Management*—

I have been a subscriber to *Church Management* for several years with a continual enjoyment and appreciation for its consistent constructive character. It is, therefore, with considerable surprise, disappointment and distress that I read the editorial on tithing on page 413 of the May number.

Surprise, disappointment and distress because the editorial is unworthy of our good editor. It leads the reader to believe that he was laboring under an emotion of impatience or irritation which interfered with the normal operation of his mind.

It is destructive instead of constructive. It leaves the reader with the impression that the chief aim of the writer was to destroy the teaching and practice of the tithe rather than the building up of a higher Christian living.

It reminds the reader of one who tears down the foundation of his house and then tries to erect the super-structure on air.

It impresses the reader with the thought that the writer had an ax to grind, such as meeting what he thinks might be popular sentiment, or else that he had just discovered a new idea and wanted to proclaim it, or, possibly, that the editor was at a loss to find something to write about. Of course we could not accuse the editor in any such way. We merely want to say that the editorial was very unfortunate and misleading. It seems that the editor has gone out of his way to humor himself.

Quoting from the editorial: "It (the tithe) typifies the effort of ecclesiasticism to shape a divine principle of life to its own ends."

This is unkind, unfair, unjust and untrue. It accuses earnest, devout Christian men of purposes unworthy of their calling. It accuses them of selfish motives when the opposite is true. The purpose back of all the men I know who are advocating the tithe is to lead their followers into a deeper and richer spiritual life and the consequent blessings which follow.

Quoting: "There is no New Testament basis for tithing. Its proponents go back to the Old Testament for their authority."

We heartily agree with you in that statement, but we would add "Neither is there any New Testament authority for the Ten Commandments, but as the New Testament standard for true Christian living is far above the standard of the Ten Commandments, so is the Christian or New Testament standard of giving far above the tithe."

Jesus said: "The old law said: Thou shalt not kill." I say, "Thou shalt not be angry."

The old law said: "Thou shalt not commit adultery." I say, "Thou shalt not lust." The Old Testament says, "tithe." The New Testament says, "give me your life."

The editorial leaves the impression that tithing is in excess of what should be expected, rather than the minimum of Christian giving.

Quoting: "Even in the field of the Old Testament the authority for the tithe is not clear." Again this statement is unworthy of the editor and not a

credit to his knowledge or understanding. From Abraham to Malachi, tithing was taught by example, persuasion and command.

It is almost impossible to believe the extent to which our worthy editor has been carried away in his weak argument to prove a cherished idea. For instance quoting: "One would search the Scriptures a long time before he could find that tithing was consistently practiced by the Jewish people for any extended period of time."

Neither can it be found that the Jewish people practiced the Ten Commandments or followed after righteousness for any period of time. God was continually calling to them through the mouths of the prophets to repent and turn from their sin and follow after righteousness. When, may we ask, was the daily practice of the Jewish people as a whole ever advanced as the guide or standard for Christian living. The practice does not lower the standard commanded.

Quoting: "If we should take the New Testament standard for our present day practice, authority for tithing would be scarce indeed."

Perhaps so, but if we take the New Testament standard the amount of giving would be much greater than the tithe. The New Testament standard is the giving of the whole life and we may rest assured when the life is truly surrendered to the Lord a very definite and large percentage of our material substance will be devoted to His service and the upbuilding of His Kingdom. And it will not fall below the Old Testament injunction.

Quoting: "Tithing is socially unsound." You will have a hard time in proving that the sharing of a regular and definite amount of one's material substance for the upbuilding of society is unsound.

Many tithers disburse their tithe among many causes and institutions. Many others feel they can touch human needs in a wider way through the agency of the church than by their own private distribution, and I have reason to believe that tithers in general would resent your reference to their practice as a succumbing to propaganda. On the contrary, they will be unanimous in the claim to the realization of having reached a higher level of Christian living through that practice than ever before.

Quoting: "If some great inspiration to tithe should take hold of the church people of America and begin tomorrow, one-tenth of the resources of the church people should be placed on the altars of the church, it would bring in one of the greatest calamities imaginable."

As a matter of fact the people who are tithing are the happiest and most satisfied and contented people in the church today, and when the whole membership of the church become tithers we will have the most happy, satisfied and contented and spiritually growing people that we have ever had before in the land and through them the land will enjoy one of the greatest and richest blessings it has ever known.

Quoting: "Christian stewardship advises one what he shall do with his life. Tithing tells him what he shall do with part of his money."

(Now turn to page 456)

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The New Play

There are heart tugs in the new play by Marcus L. Bach, *The Curse O' God*, soon to be issued to members. It has four characters. As soon as published it will be distributed to members of the guild—four copies being sent, one for each part in the cast. This is the plan followed month after month. An annual subscription fee of \$3.00 pays for the entire service.

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The Other Side of Tithing

(Continued from page 454)

Very true. Tithing also gives one a very definite, practical, positive and unmistakable method of giving a part of himself to God and the building up of His Kingdom. It opens to him a very sure partnership with the Lord. This editorial endeavors to break down and destroy the tithe while it leaves Christian living and Christian giving floating away in the clouds of indefiniteness, uncertainty and darkness.

I suggest, dear, sir, that you begin to tithe and then write another editorial from the point of view of building up a higher Christian living and Christian giving, and I am sure you will very quickly discover the need and the place of the tithe in that building.

Harry B. Rhine,
Royal Oak, Michigan.

The Committal

By Morris E. Alling

Then be content, poor heart,
God's plans, like lilies, pure and white
unfold.
We must not tear the close shut leaves
apart;
Time will reveal the hidden cups of
gold;
And if, through patient toil, we reach
the land
Where weary feet with sandals loose
may rest,
Then shall we know and clearly under-
stand—
I think that we shall say—"God knows
the best."

In the Congregationalist.

But when ye pray, say *our*—not *mine* or
thine;
Our debts, *our* debtors, and *our* daily
bread!
Before the thronged cathedral's gracious
shrine,
Or in thy closet's solitude instead
Whoe'er thou art, where'er thou liftest
prayer,
However humble or how great thou be,
Say *our*, thy brother man including
there,
And more and more it may be thou
shalt see
Upon life's loom how thread to thread
is bound:
None for himself, but man and fellow-
man,
Or near or far, meet on one common
ground,
Sons of one Father since the world
began.
So shall God's Kingdom come in might
and power
When all can pray, not *mine*, or *thine*,
but *our*.
—Frances Crosby Hamlet.

Not Jewish hate nor Roman power
Brought Jesus to the cruel tree;
Nor was it God in that dread hour
Fulfilled a pre-fixed destiny.

'Twas vested interests of men
Who saw their institutions fall,
Their creeds and customs shaken, when
His spirit ruled the hearts of all.
—F. J. Moore, in "The Churchman."

• THE EDITORIAL PAGE •

Socialistic Preachers

THIS writer has never shared the fears of some, the hopes of others, that in the coming social struggle the preachers will be aligned with the masses. I have read and heard sermons which might, in themselves, lead to that conclusion. But the social and economic strictures placed upon the clergy are so strong that it is a fair bet that they are not going out of their way to sponsor a revolution against the capitalistic civilization.

Miles Krumbine, addressing a meeting of churchmen in Cleveland, said that if your minister inclined toward socialism the best way to cure him is to increase his salary. It is a cynical and materialistic remark, but altogether too true. It is rather difficult for some of us to take seriously the radicalism of certain educators who make their devastating statements from the chairs of capitalistically protected universities or theological seminaries. They do testify, however, to the patience and tolerance of their wealthy patrons.

What is true in the case of these few individuals is also true when the mass of ministers are concerned. A plea for a destruction of the old order sounds nice. It challenges attention. But there are few clergymen who are willing to follow their words with the sacrifices which would be necessary if they are to be consistent.

I was in a conference a few days ago where the atmosphere was blue with denunciations of the old, and a pleading for the new. A stranger would have gained the impression that those assembled were consecrated followers of Karl Marx. They were that morning. But as the complexion of attendance changed with the afternoon meeting, the radicalism began to dim. Finally, when evening came and the annual election was held, the vote for the control of the association went as usual to the bankers and capitalists who had made decisions for the body for years.

One man explained it in this way. "If it were not for my wife and children I would have stood out."

Yes, there are always wives and children, mortgages and obligations which keep the clergyman faithful to the old.

Probably few ministers, themselves, are aware just how closely their own future is bound up with capitalism. If you want an example, get a financial report from your denominational pension fund. See where the money is invested. A social revolution, as complete as the one in Russia, would wipe out the entire endowment. I have an idea that most preachers who utter radical platitudes in public are privately praying that the investments which are to protect them in their old age have been well placed in sound capitalistic securities.

I am not pleading for social radicalism, nor for a ministerial allegiance to the old. But I am interested in ministerial sincerity. If there is

one thing needed, above all others, in the Christian pulpit, it is absolute sincerity of purpose and utterance. A few men socialistically inclined to the point where they will make personal sacrifices for the sake of their convictions might, at least, counteract the idea that most preaching is sophistry. Those who believe in the old and openly acknowledge it, also have a place. They also help to build the kingdom of sincerity.

But I hope that we may be spared from the preachers who espouse radicalism in their public utterances while they are using every opportunity which comes to them to profit by the philosophy of capitalism.

Correct This Sentence

SINCE the repeal of the eighteenth amendment the revenue from the sale of liquors has substantially removed the burden of taxation from the shoulders of the American people.

Religion As A Compromise

MOST of our religious living and expression of today is a compromise. We find ourselves between two pulls. First, is the pull of the idealism of Jesus Christ. The second, is the force of modern civilization which bids us out-run, out-smart and out-climb the other fellow. These two philosophies are as far apart as the poles. Few of us follow either to its logical extreme. We compromise at some point in the mean.

The business man must be hard-boiled at his desk. He yields to the pull of success. But he seldom ignores, entirely, the idealism of Jesus. It works out in kindness, generosity or tolerance. Through its influence he worships at church, sings the old time hymns with gusto and sometimes goes as far as prayer. Preachers try to live closely to the idealism of the Master. But they cannot go the full way. After living the life of Christian service they fortify themselves with well thought out investments of their meager earnings that they be as wise in this generation as the children of darkness.

This religion of compromise has worked pretty well in modern society. Many Christians feel that it is the social solution. They do not openly insist that the religion of Jesus can have little place in our world, but they count as "fools" any who try to live the one hundred per cent Christ life. A touch of idealism made practical by a keen business sense is the thing to be desired. Or to put it another way, the goal is a hard-boiled business acumen, softened by a touch of religious sentimentalism. That is the make-up of most of our present day Christianity.

But while this may seem to be the solution to many, in a way it is pathetic. What, besides self-satisfaction is the reward of a religion based on compromise? Certainly such a religion can never

conquer the hearts of the world. It will not turn the world "upside down."

When I think of a compromised religion I recall a story once told me about the mountain parents who came to the village to buy shoes for a child. They had brought a shoe so that they could get the right size. The size number was supposedly marked in the shoe. It was there but badly worn. The mother insisted that the fig-

ure was a three; the father was sure that it was a five.

After some argument the store clerk intervened. They accepted his decision and took a size four. *They all knew that this would be the incorrect size.*

A religion of compromise may be the practical thing in the world. But even a child knows that it is not the genuine article.

"THE WORLD DO MOVE"

KIRBY PAGE'S SURVEY

The editorial on "Socialistic Ministers" was written before I had seen the first release of Kirby Page's survey. 20,870 ministers filled out the questionnaire. 10,691 declared in favor of a drastically reformed capitalism. 5,879 prefer socialism. For the information of those interested it publishes extended lists of names of prominent ministers and their votes in the survey. After going through the list the question of sincerity raised in the editorial grows stronger.

For here among the names is one minister who faced a difficult situation in his church. The budget must be cut. The question facing him was whether the cut should be shared by the staff or one member dropped. He decided in favor of dropping an associate and keeping his own income at the former level. Now he votes for socialism. But surely he is not sincere in that vote.

Here is another minister, a university professor, voting for socialism. I can still see this particular man carrying a manuscript of his book from publisher to publisher, in the effort to force up the royalty a few cents. He was very eager for capitalistic profits. Surely he is not sincere in this vote.

Constant repetition of incidents such as these bring again "The question of sincerity. It is hard to reconcile the desire for personal aggrandizement with a desire for socialism. Every day points to the conflict between the two ideas. It was stated better in the announcement in front of a certain Boston church than I can do it. The announcement said: "The highest paid preacher in New England will preach on "The Way of the Cross."

I wonder.

SPOTTED RECOVERY

An earnest observer would get cross-eyed trying to trace the recovery of the churches. Here he finds one which seems in a new flourishing condition. He starts for the conclusion that church recovery is on the way. Next, he finds one which is at the lowest ebb of any time of the depression. So what? Probably the only conclusion that can be drawn is that the readjustment of the church is going to be spotted as were the months in which we sank into economic chaos.

I remember very well those months when things began to get bad. Here would be a locality hit by the depression. In some state hundreds of miles away churches were not suffering. Ministers usually took the credit on themselves. They ignored the inevitable economic laws and felt that their superior mastery of the situation kept their churches strong while those of their brethren suffered.

Here is a letter from Frank Pitt of the Grosse Pointe Memorial Church, Detroit, Michigan. Detroit churches suffered before those in most parts of the country. This particular church saw its budget go down, year after year. In 1931-1932 it was \$53,253.00; in 1932-1933, \$48,756.00; in 1933-1934 it went to the low point of \$24,920.00. But now comes the upward swing. For 1934-1935 the budget goes to \$31,920.00. And best of all it has been subscribed.

And here is a letter from Miss Edith C. Butz, of Scranton, Pennsylvania. She is a keen observer who watches the signs of the times. She writes about the First Baptist Church of Scranton, Frank A. Stanton, pastor. It is a church of 600 members in the mining district. March

31st, 1933, the church had 327 givers of record. March 31, 1934, it had 395 givers of record. This church sought an Easter offering of \$350.00. \$443.00 was laid on the plates.

These are some of the good spots. There is an accumulating evidence that the readjustment is on its way. Ministers may feel safe in feeling that 1933 was the lowest, financially, for the churches. 1934 will be better. But that doesn't mean that the depression is over or that all churches are feeling the upswing. But things are on their way. I would be glad if minister readers would keep me informed as to conditions in their communities. When the long hoped for corner is turned let me pass the word on.

THE SWING TO STATE GAMBLING

A person would not be considered eccentric today if he were to prophesy that within the next year several states and many municipalities would attempt to meet their budget requirements through an official lottery. One would think, at first, that a casual training in mathematics, let alone a moral outlook, would make such a thing impossible. But it is the air.

"They have been used in the past. Churches and public buildings in America have been bulidled through them."

"They are used successfully in Spain, Italy, Germany, Russia, Turkey, Cuba, Ireland and the Argentine."

"A public lottery will stop private gambling."

"It will keep money from going out of the country in support of foreign lotteries."

"The people want it."

Regardless of these arguments the operation of a lottery is pure gambling. Instead of discouraging private gambling official use of the lottery would sanction and encourage it. It would do more to break down constructive legislation for fair and equitable taxation than almost any other conceivable method.

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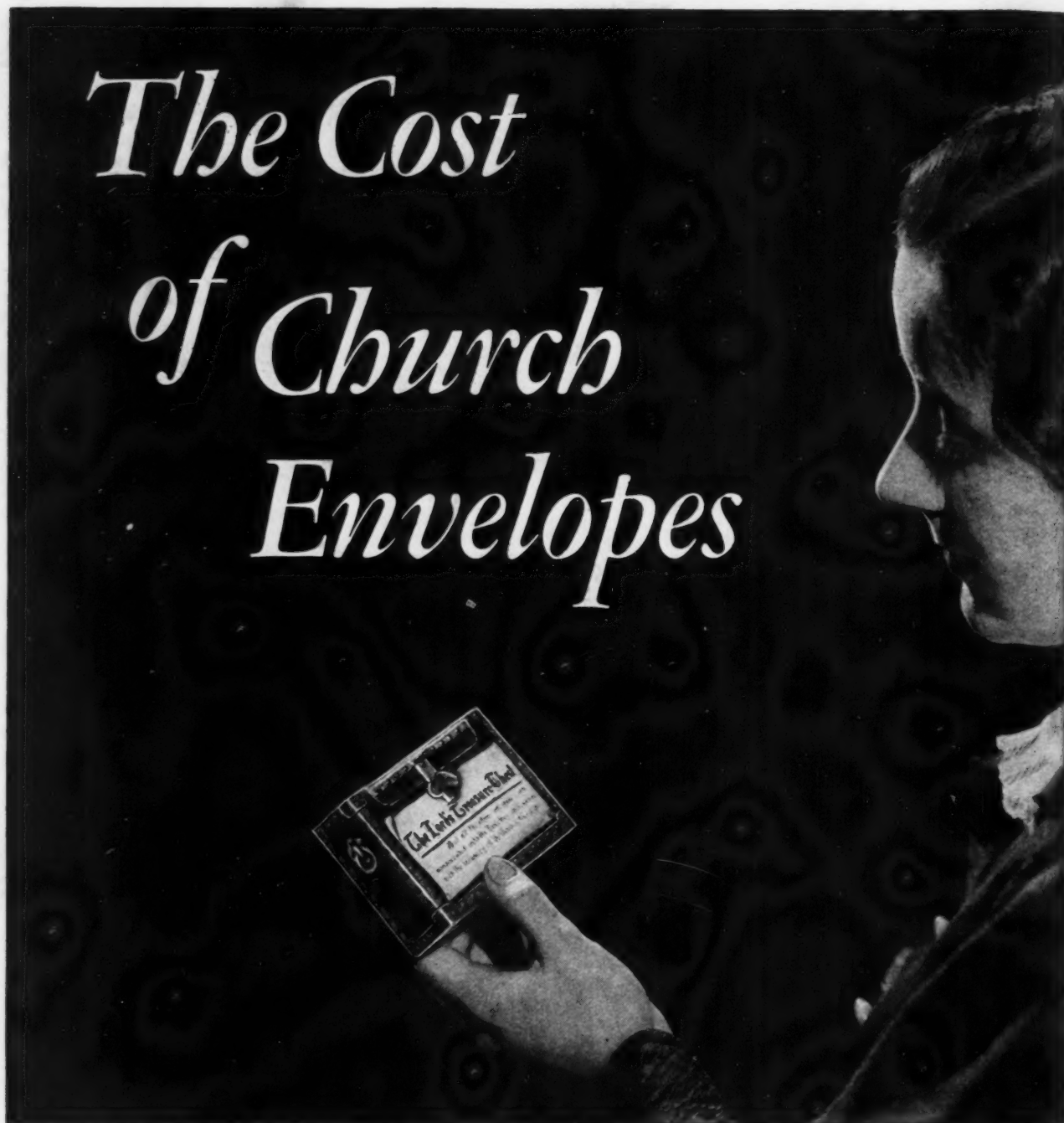
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